

THE
BIBLE COMPANION

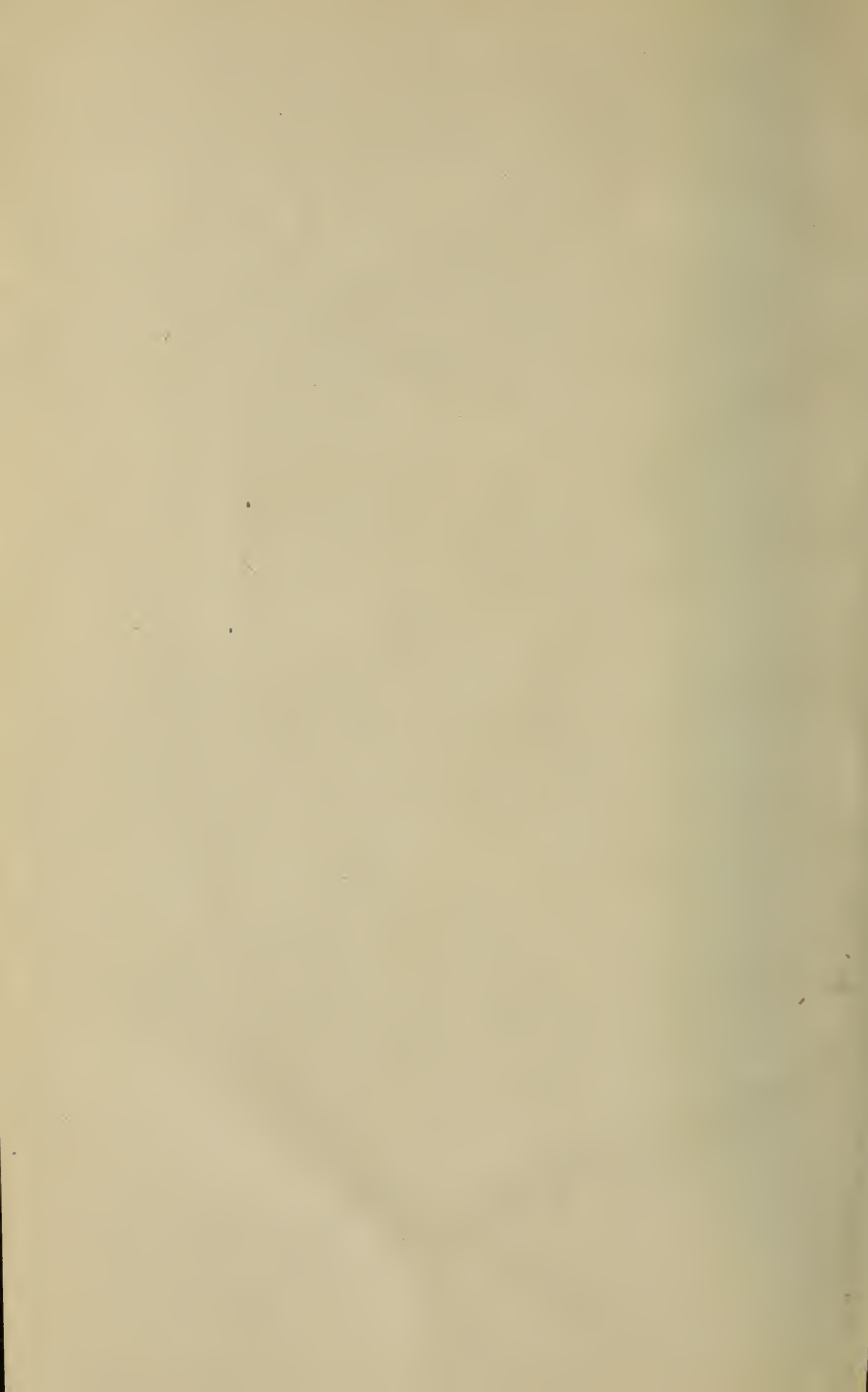


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THE
BIBLE COMPANION
FOR
Pastors, Evangelists and Teachers
AND
ALL SEEKERS AFTER TRUTH
BEING
One Hundred and One Helpful Scripture Studies
GIVING
Clear Light on Many of the Most Important
Doctrinal and Practical Subjects
in the
Word of God.

BY
REV. W. A. AYRES.

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PREFACE.

The writer in his work as pastor and pastor evangelist has found the scriptural facts contained in the following pages an exceedingly great help. The book has been, especially in his evangelistic work, a kind of pocket companion.

In the many revival meetings he has held there has scarcely been one in which he has not had occasion to use one or more of the "studies," and always many of the Scriptures given at the close in answer to the excuses and reasons offered by old and young for not being Christians. He has repeatedly used them to great advantage in the preliminary or opening half-hour's service before the preaching, or as the Scripture lesson for that service. By this means these Scriptures have swept away all refuges, one by one, or helped to get the stones of real difficulty out of the way of honest, earnest souls. The spiritual help these have rendered in meetings has been immense.

For the instruction of the church and the training of the young people in the regular services, as well as in revival work, the studies have also been of great value, focusing the light of the Scriptures on these important subjects. Not only will pastors, young pastors especially, evangelists and Sunday School teachers find help here, but it is hoped that everyone who loves to read and study the Word of God, old and young alike, without regard to official position, will find a great many doctrinal and practical questions, even some very difficult ones, treated in a plain, simple, comprehensible way that will prove a real pleasure and profit. So much of the Scriptures is used, nearly two thousand texts being quoted, that it seems like opening great, rich gold mines of truth for God's children to revel in and enrich themselves with. So may it prove. The work might be called "Theology made easy," but this is not its chief aim.

Many have regarded the "Studies" as a kind of Bible Wonder-book. Over and over in meetings and elsewhere the writer has been asked where a book like this could be ob-

tained, and he has always been compelled to say, "Make one for yourself, as I did mine, with years of study and work." But realizing that few, if any, have been willing or able to pay such a price, the thought has come of publishing the book, so that everyone could have a copy for a small sum, get help from it, and be made more useful in the Master's service. That this double blessing may come upon the reader is the prayer of the writer.

W. A. AYRES.

Wichita, Kans., July 1, 1912.



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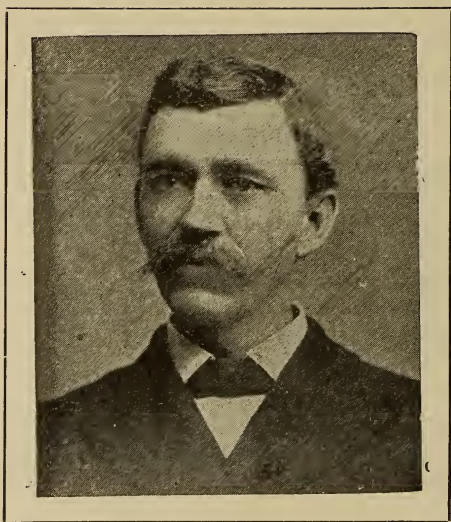
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W. A. AYRES.

INTRODUCTION.

"CREDO,"

The meaning and force of which is, "I believe," should be our abiding rule and principle in looking into God's Word; yet faith in God and his Word is not of necessity a blind and unreasoning or unreasonable process. Indeed, faith is most reasonable. The highest and best exercise of our reason will certainly lead to faith. Doubt, unbelief, infidelity are alone unreasonable, utterly destitute of any sound reason, as Lord Bacon said, "A little philosophy (or reason) inclineth men's minds to atheism; but depth of philosophy (or reason) bringeth them about to religion again." When any one, old or young, high or low, learned or unlearned, talks loudly of his infidelity, denies or makes light of God or his Word, or of the truth and reality of the Christian religion and experience, he only parades openly his ignorance and shows to everyone his lack of sound reason and good judgment, of true refinement and real morality. Such a person is to be pitied, and keeping the above facts in view, he need be feared by no one. But for any one who is an honest doubter, as well as for the strengthening of the faith of every one, the following

SEVEN POINTS

of reasoning may be very helpful to faith. Space will not allow of enlarging upon each point as would be very interesting, but even this brief statement makes a very complete chain.

I.

I believe that myself and all mankind, and, in fact, all nature, animate and inanimate, the earth and everything around it and upon its surface, really exist as I see them.

I hold this to be self evident and to require no argument to prove. This is a first truth—an innate or intuitive idea of our being—one which no process of reasoning can disprove, inasmuch as all reasoning is based in some way or other upon the operation of our senses; and if we do not exist we certainly have no sense, and if we have no sense we

surely cannot reason and it is useless to talk about doing so. It is more rational and reasonable to believe in our existence than not, notwithstanding the sophistries of some of the philosophers. To sane minds, educated or ignorant, it is certain that we exist.

II.

I believe there is a Great First Cause, or Creator.

I believe this simply from manifest intelligent design in all the works of nature, especially animate nature. I have never known anything that amounts to anything to happen by chance, yet the world is full of beauty and order and use; how came it so? To believe that it all happened so would take more credulity than it requires faith to believe in a Creator. My own work shows intelligence and design and proves me the designer and workman. We never think a house, a watch or a locomotive happened by chance. We know man made them for we see the evidence of his workmanship on them. If I should see a house on an island in the middle of the ocean and no human beings living there, I would not believe that the house just happened there; I would know that some man had been there and made it.

When we see a work of man so nearly resembling a work of nature as to be unable to distinguish between them, for example a wreath of natural and another of artificial flowers, is it reasonable to believe that one is a work of art, the result of a skillful designer and a careful workman, and the other—happened by chance? We may profess to believe it, but is it rational and reasonable to really do so?

All man's work shows design and intelligence and we naturally think of man as the designer. But what work of man is for an instant to be compared in beauty and wonderfulness of design with man himself, or any other object of animated animal or vegetable creation? Man, himself, makes nothing by accident or chance, and yet he will believe that all the more, vastly more wonderful works of creation all happened by accident! It seems absurd to ask whether it is reasonable for me to believe so or not. I must throw away my reason to believe that way. It is most reasonable to believe in a Creator, is it not? Without a Creator how dense and dark a fog of mystery all existence becomes!

What philosopher has yet unraveled the mystery of even the lowest form of animal or vegetable life? Believing in a Creator, how the light breaks in! Shall I refuse the light which my best reason leads me to, and grope on in the dark? I cannot accept an unfathomable mystery in the place of what my reason assures me is a certainty. I must believe in a Creator.

III.

I believe the Creator possesses the following prominent characteristics:

1. **Intelligence.** Design, skill, beauty, perfection in all his works prove his intelligence without room for any argument. Doubting his intelligence, we must doubt our own, but both are most reasonable and certain.

2. **Omnipotence.** The Power that can create one world must certainly be able to create a million more if it wanted to do so; only omnipotence can create anything.

3. **Wisdom and Goodness.** Wisdom is wonderfully displayed in the mechanical execution and perfection of all the works of creation, and goodness in the felicitous arrangement of it all, there being no physical necessity without something to meet or fill it and the ability to obtain it—light for the eye, food and drink, clothing and shelter for bodies, etc. The needs of all the creation so wonderfully provided for proves the goodness of the Creator. If he were evil and has the power he does, would there not be many wants unsupplied? Hunger and thirst, with no way to satisfy them, like Tantalus, a king in Greek and Roman mythology, who for his misdeeds, was placed in a lake of water which always subsided whenever he attempted to drink, and under a tree laden with all manner of delicious fruits, which always eluded his grasp. The Creator does not tantalize his creatures so, therefore he must be good.

IV.

I believe that life, death and immortal existence are facts.

The first two of these facts are not doubted by men in their right minds. Our immortal existence seems clear from the following reasons:

1. Every race of mankind has such a belief.

2. The instincts of the soul impel us to look forward with hope and joy; why, if there is no future existence?

3. The aspirations of the soul—the soul's unrest, shrinking from death, hope and fear—animals are not distressed by the fear of death or animated by the hope of future life.

4. The thought and desire of immortality is in all nations and the Creator is good; shall his goodness fail by thus tantalizing us with a thought and aspiration that is not to be satisfied? Would he be good if he failed here? Why should such aspirations not be fulfilled? Is the power of the Creator more finite than the mind of his creatures?

5. Matter once created we believe will continue to exist forever: shall we believe that mind which regulates and controls matter and exercises such dominion over all the rest of creation is alone mortal? That the greater shall perish and the lesser continue forever?

6. Do not the analogies of nature prove immortal existence? Day and night, the seasons, hibernation of plants and animals, transformation of insects, etc. In sleeping and waking are we not taught it every day of our lives, sleep representing death, and waking, immortality or a future life?

V.

I believe that good and evil, vice and virtue exist; that virtue brings happiness and vice brings misery, and that the Creator is the author of good, and that evil, outside of our Bible knowledge of it, has some unknown or inexplicable cause or origin. The Creator is good and must have made man good and to do good, and the good he now is and does, (valueless, however, because of lacking the original purpose of the Creator), is not his own, but the marred and ruined remains of the original work of the Creator in him. The evil man does must be his own. "Man is the parent of his own vices." This is reasonable, for we know we do wrong, and our best reason tells us the Creator cannot do wrong. Evil is in man, but we cannot find the origin of it, outside of the Bible. Philosophy and reason has never reached the root of evil. Yet this very matter of evil or sin affects us more than anything else here, in crime, war, sorrow, suffering, misery and death, and must continue to affect us in the hereafter, unless a remedy is found here, for,

"Endless sin means endless woe;
Into endless sin I go,
If my soul from reason rent,
Takes from sin its final bent."

Reason knows no remedy for sin and evil; the mystery and the misery of it remain and must continue. We hunger for happiness and we long for rest, but evil mingles bitter with every cup of sweet; crime and misery and wretchedness, sin and sorrow and sickness and death surround us on every hand. In vain the poet inquires of the full, serene and lovely moon:

"Hast thou not seen some spot
Where miserable man might find a happier lot?"
And again of his own soul:

"Is there no happy spot,
Where mortals may be blest;
Where grief may find a balm
And weariness a rest?"

How many souls have imploringly sought the same answer, but to what human being, outside the Bible, has yet come more than the echo of his own words in reply?

VI.

I believe the Creator has given us a written revelation. I am irresistably led to this belief from the following circumstances:

1. I am intelligent and capable of receiving and comprehending such a revelation.

2. I have an aspiring mind—mental and spiritual aspirations that could not be satisfied without it; aspirations that lead me to believe that I am immortal, reach after the infinite, and grope in darkness after the unknown **Great First Cause**.

3. I exist here with evil within and surrounded by it, subject to varying tides of happiness and misery, sickness and health, pain and death, yet am wholly ignorant of whence I came and whither I go.

4. I know that evil exists, but I know no certain cause of, or remedy for it, notwithstanding it so deeply concerns me. I am harassed with evil here and distressed with uncertainty of the hereafter.

5. I possess moral faculties and qualities which greatly affect my happiness or misery, but am utterly ignorant of any fixed laws either producing or directing them.

6. My Creator is intelligent, omnipotent, all wise and good, and capable of giving me the revelation I need—of providing for my moral and spiritual nature as well as he has for my physical.

7. Believing this I must believe that he has revealed himself to me; doubting such a revelation, I must doubt his goodness, for his goodness is seen in his providing for the necessities of his creatures; and doubting his goodness I must doubt all the rest, step by step, and so sink down into blind atheism. But does it not seem much more reasonable to believe in a written revelation than to doubt one? To me, from such reasons, it seems certain.

VII.

I believe that the BIBLE is the revelation of God to man.

I believe this from the following reasons:

1. It is the intelligent, merciful, all-wise and good Creator's answer to the cry of his needy creature—telling me everything about myself and my Maker that I need to know, before unknown, showing me everything I need to see—perfectly providing for all my normal, mental and spiritual aspirations.

2. Evil or sin is in the world, fills it, rests like a pall over all mankind, in ignorant heathen nations as well as the most enlightened nations, and the Bible of all the books in the world contains the only rational, reasonable, effectual remedy for sin, bringing pardon, peace and joy, and soul rest.

3. It gives the only reasonable account of the origin of sin or evil to be found anywhere in the world.

4. No other book claims to be primarily a revelation from God; even the Koran only claims to be an addition; and even as such is too palpable a contradiction and counterfeit to be worthy of consideration in this direction. The Chinese and Hindoo sacred books know nothing and teach nothing of God.

5. The Bible everywhere explains and condemns sin and sinful man and makes no attempt to conceal the greatest sins of its best characters. Its positive and authoritative de-

nunciations of sin and sinners everywhere and at all times is proof of divine rather than human origin.

6. No other religious book is worthy to be received as a revelation from the Creator in the character we believe him to possess. All others show the marks of their human origin in naturally, even though unconsciously, withholding the worst aspects of human nature, contrary to what we see in the Bible; and in presenting such views of the Supreme Being as would be perfectly consistent to the grossness of the human mind originating them, but wholly inconsistent to a refined and intelligent mind, although only human; while in the Bible the most intelligent and refined mind falls to fully comprehend, to say nothing of originally conceiving the high and holy purity and absolute perfection of the Divine Character.

7. The Bible is universal in its application; meets perfectly the spiritual necessities of all mankind of whatever rank or class or condition or clime. Others, being of human origin, suit in their way the particular country, clime or class where they originated, but would never be received or succeed under other conditions.

8. The Bible is all prevailing. No Christian is ever converted to another religion, but converts to Christianity from other religions are made by millions.

9. The Bible is a history written by many persons at different times, in different places reaching over a great period of time, probably 1600 years, different writers often speaking of the same event, and yet not a single contradiction in it all. Such harmony without omnipotence would be well nigh, yes, quite impossible, and proves its divine origin through inspiration.

10. It claims to be the Word of God and its straightforward candor and honesty everywhere through all the long history, without the least apparent attempt at counterfeit anywhere, is strong proof in favor of it. Surely if it were a deception there would be thin places in the veil or cloak somewhere that we could see through.

11. No other religious book in the world makes or records the fulfillment of a single prophecy; the Bible is large-

ly composed of such prophecies, that no human mind could possibly foresee.

12. No other book records a single miracle, except in such fabulous terms as to render its reliability perfectly incredible. But the miracles of the Bible are perfectly natural, narrated in simple language, that of itself carries conviction of its truthfulness, and both its miracles and its prophecies are as well attested by history as any other unquestioned events that far in the past.

13. The antiquity of the Bible is greater than that of any other of the so-called sacred books. It is the only book that gives a clear connected history of the dealings of the Creator with his creatures from the time of their creation; it includes or embraces the "beginning" and the "end."

14. The Bible not only harmonizes with, but forcibly teaches all the foregoing points which my reason leads me to believe.

15. "The proof of the pudding is the eating of it." Those who have tested the Bible by experiment are satisfied of its divine origin and truthfulness, and this has been done by the most learned as well as the ignorant.

"All Scripture is given by inspiration of God." 2 Tim. 3:16.

"I BELIEVE."



THE BIBLE COMPANION.

1. THE BIBLE.

The world is full of books and of "making many books" there is truly no end. But of the almost infinite number of books in the world of every kind and quality there is none to be compared with the Bible. No other book in the past has wielded such an influence, or is moving the world today as the Bible. It is pre-eminently THE Book. Sir Walter Scott, during his last illness, asked his son-in-law to read to him out of the book. "What book?" was the question; and the great man's reply was: "There is only one Book—the Bible. In the whole world it is called 'The Book.' All other books are mere leaves, fragments. The Bible is the only complete, perfect book. Its light sheds brightness over the grave and into eternity. It is the only book."

Sir William Jones' opinion of the Bible was written on the last leaf of one belonging to him in these strong words: "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this Volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be found in all other books, in whatever age or language they may have been written."

No other book so meets or fills the need of the soul. "I have led a lonely life," said David Saunders, (the 'Shepherd of Salisbury Plain'), and often have had but little to eat; but my Bible has been meat, drink and company to me; and when want and trouble have come upon me, I don't know what I should have done, indeed, if I had not had the promises of this book for my stay and support." Let us examine this great book a little from seven high view points:

1. Its Author.

God-given. Knowing this first, that no prophecy of the
Man- Scriptures is of any private interpretation. For the

delivered. prophecy came not in the old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Pet. 1:20, 21.

Enough. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3:16, 17.

II. Contents.

Truth. Sanctify them through thy truth: thy word is truth.—Jno. 17:17.

Purity. Every word of God is pure: He is a shield unto them that put their trust in him.—Prov. 30:5.

Enduring. But the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.—1 Pet. 1:25.

Adding to it. Add thou not unto his words, lest he reprove thee, and thou be found a liar.—Prov. 30:6.

Penalty for adding. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.—Rev. 22:18.

Penalty for taking away. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.—Rev. 22:19.

III. Purpose.

Salvation. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. 3:15.

By faith. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

A guide. Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119:105.

IV. Standard of Judgment.

- Knowing** Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.—1 John 4:1.
- Truth.** To the law and to the testimony: If they speak not according to this word, it is because there is no light in them.—Is. 8:20.
- Prove** Prove all things: hold fast that which is good.
- teaching.** 1 Thess. 5:21.
- Prove** Examine yourselves, whether ye be in the
- ourselves.** faith; prove your own selves.—2 Cor. 13:5.
- How** These were more noble than those in Thessa-
- prove?** lonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts 17:11.

V. Ground of Union.

- Seven** Endeavoring to keep the unity of the Spirit
- "ones"** in the bond of peace. There is one body, and one
- in one.** spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Eph. 4:3-6.
- Division** Now I beseech you, brethren, by the name of
- is sin.** our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1:10.

VI. Basis of Final Judgment.

- Heathen.** For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.—Rom. 2:12.
- Christ** But with me it is a very small thing that I
- the Judge.** should be judged by you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.—1 Cor. 4:3, 4.
- By His** And if any man hear my words, and believe

Word. not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—**Jno. 12:47.**

Degrees of Reward or Punishment. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.—**Lu. 12:47, 48.**

VII. Believe It.

Am I greater or better than Paul? But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND IN THE PROPHETS—**Acts 24:14.**

To all honest, anxious souls there is a sure, absolutely sure, unfailing test of the truth of the Bible, that takes away every excuse and must forever condemn us if we reject it.

John 7:17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Theodore Monod said: "After all, **obedience** is the best commentary on the Bible. Do and you will know. The Bible is true and pure; every word inspired, and is our infallible guide.

The following incident may illustrate the unfortunate, pitiable condition of the confirmed infidel or agnostic:

At a station in the south as the train stopped a man seeing a very fine dog chained in the express car inquired of the attendant:

"Whar that dog a-goin'?"

"Don' no."

Don' no?"

"No; I don' no whar that dog's a-goin'. Ain't anybody

knows whar he's a-goin'. He don' no hisself whar he's a-goin'."

The questioner was astonished. How could this be?

"Why, it's jes' this way. Dat dar dog done gon an' chawed up his tag."

It is possible for us to blind ourselves, shut our eyes to the light and knowledge of the truth revealed in the Word of God.

2. THE SEVEN SEALED SAVIOR.

The Bible or the Word of God will stand or fall just as Jesus Christ stands or falls, for every word of the Bible points to him as the center. Christ is God expressed to the world through His Word. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. * * * And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:1-3, 14.

In these words we have clearly and positively taught the divinity and the humanity of the Son of God, Christ the God-man. Many reasons have been given, evidences of the authenticity of the Bible. No attempt will be made here to give all these reasons in detail, but we will notice the seven seals which God has put upon his Son. Seven is the Bible number denoting perfection, completeness, and these seven seals will satisfy every honest inquirer. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John 6:27.

1. God's Voice.

Baptism. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

Transfiguration. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.—Mark 9:7.

Third time. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.—**Jno. 12:28.**

Peter's testimony. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.—**2 Pet. 1:16-18.**

II. Prophecy.

Destruction of Babylon fulfilled. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.—**Is. 13:19-22.**

Egypt. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, and they shall no more rule over the nations.—**Ezek. 29:15.**

Tyre. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more; for I the Lord have spoken it, saith the Lord God.—**Ezek. 26:14.**

Jerusalem. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gen-

tiles, until the times of the Gentiles be fulfilled.—
Lu. 21:24.

Jesus. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me.—Lu. 24:44.

III. Miracle.

Water into wine. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.—Jno. 2:11.

Nicodemus. There was a man of the Pharisees named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.—Jno. 3:1, 2.

Enemies. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.—Jno. 11:47.

Peter. Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know.—Acts 2:22.

IV. Resurrection. (See Study No. 52).

Angels. He is not here: for he is risen, as he said, Come, see the place where the Lord lay.—Matt. 28:6.

Mary. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.—Mark 16:9.

Peter. He, (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.—Acts 2:31, 32.

Paul. That Christ should suffer, and that he should

be the first that should rise from the dead, and should show light unto the people and to the Gentiles.—Acts 26:23.

V. His Sinless Life.

Paul. For such an high priest became us; who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.—Heb. 7:26.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Heb. 4:15.

Peter. Who did no sin, neither was guile found in his mouth.—1 Pet. 2:22.

John. And we know that he was manifested to take away our sins; and in him is no sin.—1 Jno. 3:5.

Thief. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.—Lu. 23:41.

Jesus. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?—Jno. 8:46.

VI. His Teaching.

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.—Matt. 7:28, 29.

Matthew. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works.—Matt. 13:54.

Mark. And they were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.—Mark 1:22.

Luke. And they were astonished at his doctrine: for his word was with power.—Lu. 4:32.

Officers. The officers answered, Never man spake like this man.—Jno. 7:46.

VII. Results.

- Fore-
gleams.** The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.—Jno. 12:19.
- If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.—Jno. 11:48.
- First
effects.** Howbeit many of them which heard the word believed and the number of the men was about five thousand.—Acts 4:4.
- Growing.** And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.—Acts 6:7.
- Spreading.** And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.—Acts 17:6.
- Filling the
world.** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.



3. THE TRIUNE GOD.

The Apostle Paul writing to Timothy, first epistle, third chapter and sixteenth verse, expressing a universally recognized truth, says: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." A triune Supreme Being has always been a mystery to the world, and always will be, at least during our life here. The finite cannot expect to understand the infinite fully.

And yet we may understand even this mystery as far as there is any necessity for knowing it. There are many mysteries in the world, life, light, matter, magnetism, electricity, etc. Who understands all about these? We do not need to fully, in order to live and to fulfill the purposes of life. Man himself is a triune, or rather tri-partite being, doubly so. He has a physical, a mental and a moral nature, but does he understand them perfectly? He does not need to; yet it takes all these to make the man. Again even his mental nature may be and is divided into three parts, intellect, affections, and will. In the operation, relation and interdependence of these various elements of our being how many mysteries there are! Who understands them all? No one.

Just so with the mystery of God. We do not need to know the whole mystery. As we know enough of natural things to live the natural life, so we may know enough of God, of spiritual things, he has revealed them to us, to enable us to live the spiritual and eternal life. It has pleased this Triune Being to reveal himself to us in three persons, The Father, creating, upholding, adopting; the Son as Redeemer, Sacrifice, Substitute, working out the basis of atonement; the Holy Spirit regenerating and sanctifying believers. Let us reverently look a little at God as he reveals himself to us in His Word.

I. Who God Is.

A Spirit. God is a spirit: and they that worship him must worship him in spirit and in truth.—*Jno.* 4:24.

Name. That men may know that thou, whose name

alone is Jehovah, art the Most High over all the earth.—Ps. 83:18.

II. Triune.

Baptism. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

Benediction. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—2 Cor. 13:14.

Witnessing. For there are three that bear record in heaven, The Father, the Word, and the Holy Ghost: and these three are one.—1 Jno. 5:7.

III. Father.

Praise. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.—Is. 63:16.

Prayer. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.—Lu. 11:2.

Adopting. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—Eph. 1:3-5.

IV. Son.

Three present, Father and Spirit And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—
witnessing to the Son. Matt. 3:16,17.

Saving. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.—Acts 5:30, 31.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1:7.

V. Holy Spirit.

Distinct. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.—Jno. 1:32.

“He” But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—Jno. 14:26.

VI. Equal.

Father I and my Father are one.—Jno. 10:30.

and And all mine are thine, and thine are mine; **Son.** and I am glorified in them.—Jno. 17:10.

Perfect But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep union. back part of the price of the land? While it remained, was it not thine own? And after it was

Father sold, was it not in thine own power? Why hast **and** thou conceived this thing in thine heart? Thou **Spirit.** hast not lied unto men, but unto God.

—Acts 5:3, 4.

VII. Harmonious.

Triple For through him we both have access by one Spirit unto the Father.—Eph. 2:18.

harmony. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.—1 Cor. 12:4, 6.

A And he that sent me is with me: the Father
 beautiful hath not left me alone; for I do always those
 things that please him.—Jno. 8:29.
 example. Not my will but thine be done.—Lu. 22:42.

4. THE DIVINITY OF CHRIST.

To avoid the difficulty found in the preceding study of having to view the Supreme Being as a Triune God, or three persons in one, some have undertaken to explain the difficulty by denying it altogether, practically doing so by denying the divinity of Jesus Christ. But unless we are more ready to see difficulties than not, are really looking for them, the last study, to the careful reader, will surely explain itself and be plain enough. What better explanation do we need than that while God is revealed to us in three persons, each having a distinct office and work, as we saw in the former study, yet these are essentially and perfectly one in thought, purpose and act, infinitely more so than we in our tri-partite nature, for our physical, mental and moral being, our intellect, affections and will, while truly constituting one being, are yet often at sharp variance, while the three persons of the Trinity are always in perfect harmony, as we saw in the preceding study.

But again let us think that if nature, a book we know the most about, because living in the midst of it, and ourselves a very part of it, is so full of mystery, unfathomable mystery to us, whichever way we look, in earth or air or sea, without or within, is it, or should it be any wonder that God's Book of Revelation should contain some things we do not readily understand? There are difficulties all around us in nature and in Revelation, and we may well be glad of it, for it is proof of the divine rather than the human origin of things. Man only understands perfectly and in entirety his own work.

Earnest, prayerful study of the Bible, however, will solve so many difficulties, one by one, that we shall become satisfied and accept the others, fully assured, not that God's Word is at fault, but that the only real difficulty is in the breadth and depth of the Divine Mind, revealed to us in the Bible, and our own narrowness, shallowness, blindness and ignor-

ance. The Bible is a large book, (none too large, none too small), and we know so little of it. If we could only know it all, all its fullness, force and meaning, we would find no difficulty in it.

Moses said, Deut. 29:29, "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Enough is clearly revealed for the obedience of faith and love. Peter said of Paul's writings: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction," 2 Pet. 3:16. By which it is shown that men are apt to wrest the easy Scriptures as well as the hard, which proves that the difficulty is more with ourselves than with the Word.

The object of these studies is not so much to get philosophical reasoning or theological teaching on these great subjects, as to get the voice of God as revealed in His Word. "To the law and to the testimony." Without any specially logical arrangement note what the following texts say about the divinity of Christ. Isaiah, John, Paul. Plain enough.

Isaiah's For unto us a child is born, unto us a son is
two given: and the government shall be upon his
first shoulder: and his name shall be called Wonder-
prophecies. ful, Counselor, the mighty God, the everlasting
 Father, the Prince of Peace.—Is. 9:6.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ("God with us," Matt. 1:23).—Is. 7:14.

Clear In the beginning was the Word, and the Word
and was with God, and the Word was God. The same
positive. was in the beginning with God. All things were
 made by him; and without him was not any
 thing made that was made.—Jno. 1:1-3.

He was in the world, and the world was made by him, and the world knew him not, And the Word was made flesh, and dwelt among us, (and

we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—**Jno. 1:10, 14.**

His Claim. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.—**Jno. 5:18.**

Equal Honor. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.—**Jno. 5:23.**

Truth or blasphemy. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?—**Jno. 14:8, 9.**

Even the doubting one. And Thomas answered and said unto him, My Lord and My God.—**Jno. 20:28.**

Stupendous egotism if not true. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. * * * Fear not; I am the first and the last.—**Rev. 1:8, 17.**

Paul. The first man is of the earth, earthy: the second man is the Lord from heaven.—**1 Cor. 15:47.**

Over all. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.—**Rom. 9:5.**

More than human. Who is the image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist.—**Col. 1:15-17.**

Divine. For in him dwelleth all the fulness of the Godhead bodily.—**Col. 2:9.**

Divinity veiled in humanity. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.
—Phil. 2:6, 7.

Note.— But hath in due times manifested his word
“God our Savior,” through preaching, which is committed unto me according to the commandment of God our Savior;
and To Titus, mine own son after the common faith:
“Jesus Christ our Savior” Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.—Titus 1: 3, 4.

used interchangeably. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things. * * * Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.—Titus 2:10, 13.

But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing or regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Savior.—Titus 3:4-6.

5. THE HOLY SPIRIT.

If there has been some difficulty in understanding the divinity of Christ, the second person in the God-head, leading some to deny him such a place, (though the last study must have made this perfectly clear,) there has been yet greater difficulty in understanding the doctrine of the Holy Spirit, the third person of the Trinity, leading some to deny the personality of the Spirit and His presence and work here in the world.

It is not so strange that this should be the case, seeing the Spirit is not a material Being, not one to be seen with the eye or heard with the ear. If Jesus was both seen and heard and yet was not understood by some, is it such a wonder that the Holy Spirit should seem a mystery to many?

But Jesus told Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." In this conversation while admitting the mystery He does not deny the existence of the Spirit, but teaches very plainly and positively his presence and work, and that we may know of Him, even if we do not see or hear Him, even as we know that the wind blows, and expressed surprise that Nicodemus, a teacher, should be ignorant of this.

It is not strange, perhaps, that there should be some doubt on these two great points, for "The natural man receiveth not the things of God," but it is inexpressibly sad that there should be any uncertainty here, for there need not be, if we will listen to the Word at all. These are fundamental doctrines of salvation on God's side, without which no one can be saved, Christ in his Divine-human sacrifice on the cross working out the basis of atonement, and the Holy Spirit making Christ's work effectual in the salvation of souls. Both these doctrines are made so plain in the Bible that no earnest seeker for the truth can honestly doubt or deny them. To do so must convince any one of wilful blindness to all Bible truth, or woeful prejudice in rejecting a large part of the Bible in order to build up a human system or creed.

Jesus taught his own divinity, and that except a soul be "born again," born of the Holy Spirit, it cannot see or enter the kingdom of heaven, cannot be saved; and to whom shall we go for truth if not to the Great Teacher?

To make this subject perfectly clear the following three studies have been given, the Existence of the Holy Spirit, His Personality, and His Office and Work. Only a part of the Scriptures are given teaching this doctrine, but these are surely enough.

The Holy Spirit is revealed in both the Old and the New Testaments, especially in the latter, and his work is the same in both, differing only in the extent and not in the nature of it. That the Holy Ghost is not mentioned once in the Old Testament, and the Holy Spirit (both meaning the same) but a few times, while in the New Testament he is spoken of two hundred and sixty-four times, has led some to

think that there is a radical difference in the two dispensations. But there is only one plan of salvation for adults, essentially alike in the Old and in the New. Before Christ, men were saved by faith in a Savior to come and regeneration by the Spirit, as now by faith in a Savior that has come and regeneration by the Spirit, the only difference being that greater prominence is given now to the Spirit and his work; this is especially the Spirit's age. In the old dispensation the teaching was more rudimentary, (yet same in essence), object lessons, types, shadows, ceremonial, suited to the understanding of the people then, but still the Holy Spirit was there, creating, inspiring prophets, and regenerating and filling souls, a score of texts might be given, though no emphasis was laid upon his work, and many were not distinctly conscious of his presence and power. Many even now are not clearly conscious of the work of the Holy Spirit in them. But these studies will enable all to understand Him and how we may know he is working in us.

The following little diagram will help us to see the Holy Spirit in the Old and the New Testaments, and indeed the relation of many other things in these two parts of the Word of God, for example, the Law and the Gospel.



In the Old the ceremonial was uppermost, yet the Spirit was there as an undercurrent, little seen or consciously realized, but there working. In the New the relations are changed, the Spirit predominates, yet there is a ceremonial substratum, something definite for us to observe and do.

1. His Existence.

Beginning. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.—Gen. 1:2.

Cast me not away from thy presence; and take

not thy Holy Spirit from me.—Ps. 51:11.

Old Testament. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him?—Is. 63:10, 11.

Three Persons present. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.—Lu. 3:22.

Prophesied. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.—Is. 11:2.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.—Is. 42:1.

Fulfilled in Christ. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.—Mark 1:10.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.—Jno. 3:34.

II. Relation to the Word.

The Word converting and Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.—Jas. 1:18.

regenerating. (as means) The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—Ps. 19:7.

Born with or by the Word but Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.—1 Pet. 1:23.

not of. The Spirit's work. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Pet. 1:22.

Born of God and of the Spirit. Which were born not of blood, * * * but of God.—Jno. 1:13.

So is everyone that is born of the Spirit.—Jno. 3:8.

The Word is the sword which the Spirit wields. For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Heb. 4:12.

And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.—Eph. 6:17.

6. DISTINCT PERSONALITY OF THE HOLY SPIRIT.

While the personality of the Spirit has been seen in the preceding study, yet the view there was brief, having another object before us. In the score or more passages cited in this study, can any one fail to see clearly that the Holy Spirit is a real Person and is present in the world doing a definite work?

Filled with. Then Peter, filled with the Holy Ghost, said unto them, ye rulers of the people, and elders of Israel.—Acts 4:8.

Full of. Wherefore, brethren, look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—Acts 6:3.

Receive. Who, when they were come down, prayed for them, that they might receive the Holy Ghost.—Acts 8:15.

Special gift. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.—Acts 19:2.

Speaking. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:2.

Holy Ghost Take heed therefore unto yourselves, and to appointing. all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—**Acts 20:28.**

Falling upon. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands upon them, and they received the Holy Ghost.—**Acts 8:12, 14-17.**

Shedding love And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—**Rom. 5:5.**

First fruits received. And not only they, but ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—**Rom. 8:23.**

Dwelling in us. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his.—**Rom. 8:9.**

Sealing. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: The "earnest." in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—**Eph. 1:13, 14.**

Grieving Him. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—**Eph. 4:30.**

"He"— He shall glorify me * * I will send him unto
"Him." you.—**Jno. 16:14, 7.**

Given to us. He therefore that dispiseth, despiseth not man but God, who hath also given unto us his Holy Spirit.—**1 Thes. 4:8.**

Witnessing. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—**Gal. 4:6.**

Given us. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.—**1 Jno. 3:24.**

Given us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—**1 Jno. 4:13.**

"With" and "in" believers. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—**Jno. 14:16, 17.**

Destitute of the Spirit. Sad lack. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—**Jude 16-20.**

God's promise to give. Condition, If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?

"ask." If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Ghost to them that ask him,—Luke 11:11-13.

7. OFFICE AND WORK OF THE HOLY SPIRIT.

In each of these studies about the Holy Spirit we can see his existence, his personality, and something of his work. The three are one, like the Trinity, yet each study has a distinct purpose. Upon the work of the Holy Spirit many passages might be cited from the Old Testament, showing something of his work there, resting upon God's people and being within them, but as this is all given so much more fully in the New Testament we will take our texts from that. Let us note ten distinct lines of His work, two handfuls, and some general effects. Four or five other points might have been included, but were presented in the preceding study on His personality, for example, "speaking," "appointing," "filling," "sealing," "shedding love abroad," etc.

I. Distinct Work.

Enlighten- 1. Howbeit, when he, the Spirit of truth, is
ing. come, he will guide you into all truth: for he
"He" six shall not speak of himself: but whatsoever he
times. shall hear, that shall he speak: and he will show you things to come.—Jno. 16:13.

Convicting. 2. And when he is come, he will reprove the
("He.") world of sin, and of righteousness, and of judgment.—Jno. 16:8.

Revealing a 3. He shall glorify me: for he shall receive
Savior. of mine, and shall show it unto you.—Jno. 16:14.

Regener- 4. Not by works of righteousness which we
ating. have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3:5.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.—Jno. 3:5.

Sanctify- 5. Elect according to the foreknowledge of

ing. God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied.—1 Pet. 1:2.

Comfort- 6. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not ing. away, the Comforter will not come unto you; but if I depart, I will send him unto you.—Jno. 16:7.

Strengthen- 7. That he would grant you, according to the ing. riches of his glory, to be strengthened with might by his Spirit in the inner man.—Eph. 3:16.

Teaching. 8. For the Holy Ghost shall teach you in the same hour what ye ought to say.—Lu. 12:12.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—Jno. 14:26.

Guiding. 9. For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.—Acts 16:7.

Testifying. 10. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.—Jno. 15:26, 27.

II. Some General Effects.

Changes But ye are not in the flesh, but in the Spirit, our life. - if so be that the Spirit of God dwell in you. Now Enables us if any man have not the spirit of Christ he is to call God, none of his. And if Christ be in you, the body "Father." is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit

that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.—Rom. 8:9-16.

The flesh or old life. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

The new life. Triumph of the new over the old. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.—Gal. 5:19-26.

8. OBEDIENCE ENJOINED.

From the emphasis placed upon the Holy Spirit, his personality, office and work, in the preceding studies, some may fall into the error of thinking that the only obedience required of us today is obedience to the Holy Spirit, that we are led by the Spirit, and that this is the end of all obligation.

Many have gone to the extreme of thinking and even saying that men were under the law in Old Testament times, but now we are "under grace;" that then they served the letter, but now the Spirit; that then they were bound by the law, but now we are free from it, to do just as we please,

only being led by the gospel law of love and by the Spirit. But we need to remember that all the moral and spiritual requirements of the old dispensation are just as binding now as ever. Only the types and shadows, the ceremonial law, was abolished in Christ. We may not be "under the curse" if we are in Christ, for he was made a curse for us, took that upon himself, but for our disobedience to any of the spiritual requirements, precepts, of either the Old or the New Testaments, we shall suffer great loss. We are bound by every precept of the New Testament especially; bound to obey whether we feel like it or not.

We are not bound by these precepts as the initial law of life, for life is not by law but of grace, but we are bound by them as the law of the largest life, the life of greatest usefulness here and fullest reward hereafter. Obedience is "gold, silver, precious stones." Disobedience is "wood, hay, stubble." (See 1 Cor. 3). We are indeed to be constrained by love and led by the Spirit, but Jesus said, "If ye love me, ye will keep my commandments." (John 14:15 R. V.). And we need to remember again that the Holy Spirit will always lead us to obey Christ's word and never to disobey it. No matter what our "feeling," we have reason to suspect any "spirit" or influence that leads us to do things contrary to the precepts of Christ, or to neglect and fail to do them. The Holy Spirit gave the Word, and He will not lead us to disobey it; God will not contradict himself.

The writer feels very deeply that doing as we please or "feel like it," disregard for law, in the home, in the state, in religion, is the supreme evil of this age. We need a campaign of education regarding obedience to law, domestic, school, social, civil, Divine. Several studies are given showing the teachings of God's Word. The old Negro preacher had it right: "Brethren, whateber de good God tell me to do in his blessed Book, dat I'm goin' to do. If I see in it that I must jump troo a stone wall, I'm gwine to jump at it. Going troo it b'longs to God; jumpin' at it 'longs to me."

The story is told of a young general in the ninth century who, with five hundred men, came against a king with twenty thousand. The king sent word that it was the height of folly in so small an army to resist his legions. In reply

the general called one of his men and said, "Take that sword and drive it to your heart." The man did so, and fell dead. To another he said, "Leap into yon chasm," and the man instantly obeyed. "Go," he said to the messenger, "and tell your king we have five hundred such men. We will die, but never surrender." The messenger returned with his message—a message that struck terror into the heart of the whole army of the king. With such a spirit of obedience on the part of God's people today, what might not our Great Captain accomplish.

I. Old Testament.

God's voice. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—**Deut. 4:4.**

Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day.—**Deut. 27:10.**

Abolished? Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—**Eccl. 9:10.**

Where Christ held the law. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.—**Ps. 40:7, 8.**

Where I should Thy word have I hid in my heart, that I might not sin against thee.—**Ps. 119:11.**

have it. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—**1 Sam. 15:22.**

Obedience the best thing.

II. New Testament.

God first. Then Peter and the other apostles answered and said, We ought to obey God rather than men.—**Acts 5:29.**

A choice. Know ye not that to whom ye yield yourselves

servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—**Rom. 6:16.**

Children. Children, obey your parents in the Lord; for this is right. Honor thy father and mother.—**Eph. 6:1, 2.**

Servants. Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God.—**Col. 3:22.**

**Obey
pastors as
they give
the Word.** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you.—**Heb. 13:17.**

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.—**2 Thess. 3:14.**

**Hearers
or
Doers.** But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—**Jas. 1:22-25.**

For not the hearers of the law are just before God, but the doers of the law shall be justified.—**Rom. 2:13.**

**Hearty
service.** And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—**Col. 3:17, 23.**

**Strength
for it.** I can do all things through Christ which strengtheneth me.—**Phil. 4:13.**

Happy. If ye know these things, happy are ye if ye do them.—**Jno. 13:17.**

9. REWARD OF OBEDIENCE.

The obedience enjoined in the last study may sometimes seem hard, but it always pays to obey God implicitly and immediately. God's Word should be the end of all questioning doubt and indecision. When God speaks it should be—

“Ours not to make reply;
Ours not to reason why;
Ours but to do or die.”

We may not always understand God's reason for his command. The child may not always understand the reason for a parent's command and the parent may not always explain, but the child is safest in obeying and so are we, even if God doesn't always tell us why. This incident in Prussia will illustrate.

The switchman is at his post; the train is coming; he sees it, he has lifted the lever, he has pulled it over, the points have shifted, and the train will run on all right. But as he pulls the lever tight and holds it firm he turns his head. Oh, horror! his own dear little prattling boy is running up the very line towards the coming train! what shall he do? “Lie down!” he wildly shouts, and the child obeys. The train dashes on, and is rushing away in the distance. The excited father bounds, expecting to see his darling child a mangled corpse, and finds him breathing, living, unharmed. The train has passed over him. Disobedience would have been death; obedience was life. The command of the gospel is, “Believe and live.” To disbelieve is to die forever. Every precept obeyed brings present good and eternal reward. Disobedience brings loss for time and eternity.

I. Old Testament Promises.

God's Now therefore, if ye will obey my voice in-
treasure. deed, and keep my covenant, then ye shall be a
peculiar treasure unto me above all people: for
all the earth is mine.—Ex. 19:5.

Blessing. A blessing, if ye obey the commandments of
the Lord your God, which I command you this day.
—Deut. 11:27.

Crops If ye walk in my statutes, and keep my com-

promised. mandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.—**Lev. 26:3, 4.**

Fulfilled. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful reasons, filling our hearts with food and gladness.—**Acts 14:17.**

Victory in war. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.—**Lev. 26:8.**

Fulfilled. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.—**Judges 7:21.**

Prosperity. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.—**Lev. 26:5.**

Fulfilled. Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of his servant Moses.—**1 Kings 8:56.**

Is He a hard Master? If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.—**Job 36:11.**

II. New Testament Reward.

Will it pay? Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.—**Rom. 2:6, 7.**

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—**Eph 6:8.**

Pleasing God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—**1 Jno. 3:22.**

Obedient, Rewarded. And, behold, I come quickly; and my reward is with me, to give every man according as

Happy. his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:12-14.

Great and solemn lessons. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6:7-10.

10. THE LAW.

When there are a thousand requirements in God's Word, negative and positive laws, commandments, statutes and precepts, what are we to understand by the subject of this study? While there are a multitude of these laws they may all be classed in two divisions, the ceremonial, and the moral or spiritual. Both kinds are found in both the Old and the New Testaments, the ceremonial predominating in the Old, the spiritual in the New. The ceremonial in the Old, fulfilled in Christ, types, shadows, etc., was abolished when he came, and has passed away. The ceremonial of the New, baptism, Lord's supper, etc., is to continue until He comes again. The moral or spiritual law is the only essentially enduring law; it will abide forever. The ceremonial was and is essential in its time and place, but will all pass away finally.

The law that has the greatest claim on us is the moral or spiritual, comprised briefly in the words of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The ceremonial laws of both the Old and the New Testaments

any one could or can obey, for they were and are only external and formal. Yet to observe even these rightly, so as to please God, a spiritual element **must** enter in, for they must observe the ceremonies and we the ordinances, etc., with love in our hearts to God, to make our service acceptable to him.

To do this, or to keep the spiritual law, for the natural man in either dispensation is impossible, for "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." We are under the spiritual and eternal law of God, bound by it, utterly unable from our sinful condition to keep it, our condition helpless and hopeless in our sin. How can we escape? What is impossible with man is possible with God. He has a way out for us if we will seek for it, and these studies as we continue will help to make it plain.

"Perfect," The law of the Lord is perfect, converting the converting. soul: the testimony of the Lord is sure, making (as means) wise the simple.—Ps. 19:7.

But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.—1 Pet. 1:25.

Enduring. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matt. 5:17, 18.

Holy. Wherefore the law is holy, and the command-
Spiritual. ment holy, and just and good. Was then that
Revealing which is good made death unto me? God forbid.
sin. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful. For we know that the law is spiritual: but I am carnal, sold under sin. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.—Rom. 7:12-14, 7.

- All under law.** Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God.—**Rom. 3:19.**
- Warning of Jesus.** Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—**Matt. 5:19.**
- Judged by it.** For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.—**Rom. 2:12.**
- Broken link spoil a chain.** For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—**Jas. 2:10.**
- Not justify** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.—**Rom. 3:20.**
- Could not give life or Christ died in vain.** Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.—**Gal. 3:21.**
- Grace meets the need.** I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.—**Gal. 2:21.**
- Law bring, (drive) us to Christ.** Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound.—**Rom. 5:20**
- Law bring, (drive) us to Christ.** For the law was given by Moses, but grace and truth came by Jesus Christ.—**Jno. 1:17.**
- Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.**—**Gal. 3:24.**

11. NEW TESTAMENT COMMANDS.

Many have been accustomed to look upon the Old Testament as a book of laws hard or impossible to keep, but that happily for us it has all passed away, and that now we are in the New Testament age where we are free from the restraints of law, are in our majority and no longer under a schoolmaster.

As we have already seen, however, all that is spiritual of the Old has been incorporated in the New and is to continue, with many new requirements added. Every, even the slightest reader of the Bible has noticed the two kinds of commands we are to observe, the negative and the positive, or the "thou shalt nots" and the "thou shalts," the violation of which by us constitute our "sins of commission" and "sins of omission." Many no doubt have also noticed that while both kinds of commands are found in both Testaments, the negative predominates in the Old and the positive in the New. In this study let us look at a few of these positive New Testament commands. Hundreds more might be given, but these stand out most prominently—ten points.

Christ's 1. And saying, The time is fulfilled, and the first words: kingdom of God is at hand: repent ye, and believe "Repent," the gospel.—Mk. 1:15.

"Believe," Then Peter said unto them, Repent, and be "Be baptized." baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Pentecost. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. **Jesus.** —Mk. 16:16.

Self-denial. 2. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy dearest way, sell whatsoever thou hast, and give to the idol I poor, and thou shalt have treasure in heaven: have and come, take up the cross, and follow me.—known." Mk. 10:21.

Confess 3. Whosoever therefore shall confess me before men, him will I confess also before my **Christ.** Father which is in heaven. But whosoever shall

deny me before men, him will I also deny before my Father which is in heaven.—**Matt. 10:32, 33.**

Heavenly
things
first.

4. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—**Matt. 6:33.**

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—**Matt. 6:20.**

Love God.

5. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.—**Lu. 10:27.**

Love our
enemies.

6. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.—**Matt. 5:44.**

Therefore, if thine enemy hunger, feed him; If he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.—**Rom. 12:20.**

Giving;
our bodies,
our money.

7. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—**Rom. 12:1.**

Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.—**2 Cor. 8:7.**

Crucifying
the flesh.

8. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.—**Col. 3:5.**

Actions
reversed.
Feelings
reversed.

9. Submit yourselves therefore to God. Resist the devil and he will flee from you.—**Jas. 4:7.**

10. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.—**Rom. 12:9.**

Old things are passed away; behold, all things are become new.—**2 Cor. 5:17.**

12. NEW TESTAMENT OBEDIENCE.

We have already seen that life, spiritual and eternal life, is not of law, or by the law, and yet both moral law and gospel precept are binding upon every one, and obedience here is of tremendous importance to us all. We are not saved by our obedience, for salvation is not of works, but we are rewarded for our faithfulness, will have rich and full or small reward according to the measure of our obedience. And while we do not obey for the sake of the reward, but for the honor of the Law-giver and the love we have for Him, he has yet promised us the reward as one incentive to obedience, not the highest, and we will be pleased if it is large, or may be greatly disappointed if it is small.

If we think because we are saved it will not make much difference how we live, we shall get into heaven anyway, and that will be good enough, about all the reward any one can have or wish for, that we shall all be alike there; if we think this way, we shall make one great mistake sure, and may make another fatal one. If we care so little for the commands of our King, think so lightly of obedience and duty, there is much room to doubt whether we are saved at all. Let us be careful lest we make this fatal mistake. The rewards of the saved will differ according to their faithfulness. We may each have all the joy we are capable of holding, but a thimble cannot hold as much as a barrel, or a babe enjoy what a full grown man or woman can. Our capacity there will depend upon our cultivation, growth, development here, and this is effected through our obedience. Disobedience, neglect, dwarfs the soul.

Again, if we are saved, we have laid a right foundation. (1 Cor. 3:11). But who wants a bare foundation? Infinitely good in this case, but still the Apostle teaches that we are to go on building on this foundation. Disobedience and neglect is "wood, hay and stubble." Obedience is "gold, silver, precious stones." All our work will be tried by fire. All our disobedience and neglect will be burned up and we shall "suffer loss," yet if we are on the true foundation, we shall be saved, "though as by fire;" the foundation will stand.

Our obedience will stand the test, will come out of the fire all right, and for it we shall "receive a reward." Do we want to be barely saved, squeeze into heaven a dwarfed soul or a babe, or have an abundant entrance and a full reward? Depend upon it, the way we hear and heed our Savior's words will determine.

The solemn charge. 1. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. 4:2-4.

Faithful even in Persecution. 2. Then Peter and the other apostles answered and said, We ought to obey God rather than men.—Acts 5:29.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. Acts 5:18.

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.—Acts 4:19, 20.

Vain worship. 3. But in vain they do worship me, teaching for doctrines the commandments of men.—Matt. 15:9.

Men's precepts. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.—Isa. 29:13.

Fables. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.—Titus 1:14.

THE rule. 4. To the law and to the testimony: If they speak not according to this word, it is because there is no light in them.—Is. 8:20.

ALL Teaching them to observe all things whatso-

things. ever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
—Matt. 28:20.

Commit to others. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.—2 Tim. 2:2.

Littleness or Greatness. 5. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. 5:19.

Beware of dissimbling. 6. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.—Matt. 21:28-30.

Some Reward. 7. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

13. MAN IN SIN.

In following these studies thus far, concerning the Bible, God and His Law, we have anticipated slightly some of the following studies. We have spoken of man as obeying God's law, but we have not told how he can do this. Let us now take up the study of man in his fall, restoration, and life of obedience.

Man was created holy, as pure as the angels, though a lower order, having a physical as well as a spiritual nature. He was placed under law, as all rational, intelligent beings must be, and made capable of obeying it, or he would not have been accountable. Though tempted, he yet deliberately chose to disobey the law, believing the devil's lie rather than God's truth, and so "fell" through sin, "For sin is the

transgression of the law," and now is "in sin," helpless and hopeless in himself, totally depraved or alienated from God in mind and heart, required to obey God's law, yet from his depraved nature utterly unable to do so, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," and under an eternal curse. "Man in sin" is an awful thing, and his way out a marvel or miracle of Divine goodness and power. No wonder the angels desired to look into these things. Shall man alone be indifferent? Follow and note these Scriptures carefully.

Man at first pure. 1. So God created man in his own image, in the image of God created he him; male and female created he them. And God saw everything that he had made, and, behold, it was very good. **Gen. 1:27, 31.**

Under law. Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—**Gen. 2:16, 17.**

Sin defined. 2. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.—**1 John 3:4.**

First sin. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, (the devil said so) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.—**Gen. 3:6.**

Results: 3. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—**Rom. 5:12.**

Natural death. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—**1 Cor. 15:21, 22.**

Spiritual and Eternal death. And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the

spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)—Eph. 2:1-5.

"The second death."—Rev. 21:8.

**Born
in sin.**

4. Behold, I was shapen in iniquity; and in sin did my mother conceive me.—Ps. 51:5.

Behold, he putteth no trust in his saints, yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water.—Job 15:15, 16.

**Universal
depravity.**

5. As it is written, there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. * * * For all have sinned and come short of the glory of God.—Rom. 3:10-12, 23.

All we like sheep have gone astray; we have turned everyone to his own way.—Is. 53:6.

**Helpless
and
Hopeless.**

6. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.—Jer. 13:23.

Who can bring a clean thing out of an unclean? Not one.—Job. 14:4.

**Cannot
Restore
ourselves.**

Who can say, I have made my heart clean, I am pure from my sin?—Prov. 20:9.

How then can man be justified with God? Or how can he be clean that is born of woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?—Job. 25:4-6.

**Under
the**

7. For as many as are of the works of the law are under the curse: for it is written, cursed

curse. is every one that continueth not in all things which are written in the book of the law to do them.—Gal. 3:10.

14. FRUITS OF SIN.

Some of these we have seen in the preceding study, but there are more. God has said, "Whatsoever a man soweth, that shall he also reap." If we sow sin, we must reap sin's harvest. "He that soweth to his flesh (through sin) shall of the flesh reap corruption." We may be tempted and deceived but ignorance and blindness will not save us from the sad results. The child may not understand the laws of heat, but if it puts its hand on the red-hot stove, it will surely be burned. Sin always blinds and deceives and Satan never fulfills his promises.

A ruler once told his servant to keep away from a certain cave in his grounds and to keep others away. The servant wondering about this, thought the cave must contain a great treasure. One night he got a fellow-servant to help him roll the stone from the mouth of the cave, when a tiger confined there, sprang upon and slew them both. How like the sin of our first parents! Sin is an awful thing—worse than a blood-thirsty tiger. See some of sin's fruits in this life in this study. Read Deut. 28:15-68 entire.

Evil 1. And a curse, if ye will not obey the commanded. mandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.—Deut. 11:28.

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee and overtake thee.—Deut. 28:15.

Promise of evil 2. The Lord shall send upon thee cursing, vexation, and rebuke, in all thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of

the wickedness of thy doings, whereby thou hast forsaken me.—**Deut. 28:20.**

fulfilled. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.—**Judges 2:15.**

Mildew, etc. 3. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.—**Deut. 28:22.**

fulfilled. I have smitten thee with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord.—**Amos 4:9.**

Defeat 4. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shall be removed into all the kingdoms of the earth.—**Deut. 28:25.**

fulfilled. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.—**Josh. 7:5.**

Failure 5. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.—**Deut. 28:38.**

fulfilled. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.—**Hag. 1:6.**

Old and New Testaments. 6. But if they obey not, they shall perish by the sword, and they shall die without knowledge.—**Job 36:12.**

But unto them who are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon

every soul of man that doeth evil; of the Jew first, but also of the Gentile.—Rom. 2:8, 9.

No partiality and 7. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.—Col. 3:25.

No escape. For the time has come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Pet. 4:17, 18.

15. PENALTY OF SIN.

We have seen in the last study some of the sad results of sin, or disobedience. But temporal loss is not all of the fruits of sin, or the worst; that is but the beginning of woes. There is an awful spiritual penalty attached to sin, as we may see in this study and the next.

God does not say four times as much about cursing as about blessing in that twenty-eighth chapter of Deuteronomy because he loves to curse rather than bless, for his great desire is to bless, and his "strange work" is to curse. But God knows infinitely better than we do, what the awful consequences of sin are, and he gives us these and a thousand other warnings that we may see a little and be led to avoid sin. We love to think of God's promises of blessing, thousands of them; they bring comfort and encouragement. But we need to remember that God will fulfill everyone of his promises, of evil as well as of good. He would not be God if he broke his word anywhere. And from all these curses, threatenings, warnings, what an awful harvest the lost soul must finally gather, and how much even the saved will lose by disobedience.

Sin brings death, natural, the separation of soul and body, spiritual, the separation of the soul from God, and if natural death overtakes us in spiritual death, then that becomes eternal, or the "second death." The sinner is under condemnation now, the sentence of eternal death only stayed

a little, to give him God's one and only chance to escape.

1. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.—**Ezek. 18:20.**

Death.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—**Rom. 6:23.**

Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.—**Jas. 1:15.**

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.—**John 8:24.**

2. The wicked shall be turned into hell, and all the nations that forget God.—**Ps. 9:17.**

Hell.

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup.—**Ps. 11:6.**

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—**2 Thess. 1:6-8.**

**Solemn
warning.**

3. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all of my reproof.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.—Prov. 1:24-31.

Sentence 4. He that believeth on him is not condemned:
suspended. but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John 3:18.

Abiding He that believeth on the Son hath everlasting
wrath. life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—Jno. 3:36.

16. ETERNAL PUNISHMENT.

While this teaching is one of the saddest, most awful in the word of God, it is yet revealed very clearly and shows God's love for us in faithfully warning us. If we saw a blind man walking toward a precipice, or knew of people asleep in a burning house, would we warn them, or let them walk on, sleep on to their death? What would love do? Well, God sees our danger, if we do not, and cries aloud on every page of his Word to warn us.

Eternal punishment is possible, reasonable and Scriptural. If men can live without God here, they can in eternity, although it will be much worse there, for they will not have the things of the world to engage their attention and make them forget their misery. Men can endure as long as Satan, Anti Christ and the false prophet, a decilion years as well as one, though it is unspeakably awful to contemplate. This punishment follows from the nature of sin. In sinning we transgress the infinitely holy law of the infinitely holy God, and so our sin is an infinite one, and must have an infinite penalty. The only way that man can pay this infinite debt of sin, being finite himself, is by infinite suffering, which will require all of eternity. Dr. Joseph Cook has put it right in his poem:

"Endless sin means endless woe;
Into endless sin I go,
If my soul from reason rent,
Takes from sin its final bent."

Henry Ward Beecher, who could not be charged with being specially prejudiced in favor of this teaching, has yet left this serious, deliberate testimony concerning it:

"I do not accept the doctrine of eternal punishment because I delight in it. I would cast in doubts, if I could, until I had filled hell up to the brim. I would destroy all faith in it; but that would do me no good; I could not destroy the thing. * * * I cannot alter the stern fact. The exposition of future punishment in God's Word is not to be regarded as a threat, but as a merciful declaration. If, in the ocean of life, over which we are bound to eternity, **there are** these rocks and shoals, it is not cruelty to chart them down; it is an eminent and prominent mercy." See the Scripturalness charted in this study.

Promised. 1. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.—**Is. 13:11.**

Though hand join in hand, the wicked shall not be unpunished.—**Prov. 11:21.**

Not all here. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.—**2 Pet. 2:9.**

Everlasting. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.—**2 Thess. 1:9.**

Hereafter. 2. But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, fear him.—**Luke 12:5.**

"Fire unquenchable." Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.—**Luke 3:17.**

"Everlasting fire." Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—**Matt. 25:41.**

And these shall go away into everlasting punishment: but the righteous into life eternal.—

Matt. 25:46.

Devil and
false
prophet.

3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Rev. 20:10.

All wicked.

And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:15.

For without are dogs, and socerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.—Rev. 22:15.

No
future
probation.

4. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—Luke 16:23.

And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Luke 16:26.

He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still.—Rev. 22:11.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.—Eccl. 11:3.

I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.—Eccl. 3:14.

The
second, or
eternal
death.

5. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. 21:8.

17. GOD'S JUSTICE AND MERCY.

We like to hear and think of God's love and mercy, but most men shrink from the thought of His justice, and yet God's justice is the very foundation of the world's hope. If God were not just there would be no security for anyone anywhere. The Bible not only reveals God's justice and wrath, but shows how he can be just and yet save sinners and make them to be just. God's justice is the fear of sinners but the hope of saints.

By the awful words wrath, anger, vengeance spoken of God, we are not to understand what we would of the same words spoken of man. God has no such mean feelings in His nature as man has. What do these words mean, then? This text will explain: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." God is just and must in justice punish the sinner, yet he wants to save all, proclaims his mercy and his truth, that every lost one may be saved by it, "mercy rejoiceth against judgment." If the sinner will not have the mercy and truth that God is now having proclaimed before his face in the earth, then there is nothing for him but the judgment of the "great white throne," and God's justice there administered will have all in it that we can think of anger, wrath, vengeance, without any of those feelings being in God's heart. He knew that man in his sin could not understand infinite justice, so he used these words, that man has felt both ways and understands, to express the effect of justice upon man. Let us not, however, think any less seriously of these awful words, for justice will include all that they mean to us, and justice we cannot escape if we wait until the "great day of wrath" is come. While the "everlasting fire" was not prepared for man, but for the "devil and his angels," yet if man believes and obeys, follows the devil, he will have, and can only expect to share, the same lot and portion. A multitude of "mercy texts" can be found. Make them yours.

"Angry."

1. God judgeth the righteous, and God is angry with the wicked every day.—Ps. 7:11.

"Ven-

He put on the garments of vengeance for

geance." clothing.* * According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies.—**Is. 59:17, 18.**

"Fire." For our God is a consuming fire.—**Heb. 12:29.**

Wrath! For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.—**Rom. 1:18.**

Wrath! But, after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.—**Rom. 2:5.**

Wrath! And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—**Rev. 6:16, 17.**

Judgment. 2. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth without iniquity, just and right is he.—**Deut. 32:4.**

Foundation. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—**Ps. 89:14.**

Just. Wherefore the law is holy, and the commandment holy, and just, and good.—**Rom. 7:12.**

Justifier. To declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.—**Rom. 3:26.**

Judgment. For he shall have judgment without mercy, that showed no mercy; and mercy rejoiceth against judgment.—**Jas. 2:13.**

Mercy! 3. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—**Ps. 100:5.**

Mercy! And showing mercy unto thousands of them that love me and keep my commandments.—**Deut. 5:10.**

Mercy! Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—**Heb. 4:16.**

- Mercy!** He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—**Prov. 28:13.**
- Mercy!** For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.—**Ps. 86:5.**
- Forgiveness.** To the Lord our God belong mercies and forgiveness, though we have rebelled against him.—**Dan. 9:9.**
- Just to forgive.** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—**1 Jno. 1:9.**
- "MET!"** Mercy and truth (or justice) are met together; righteousness and peace have kissed each other.—**Ps. 85:10.**

18. THE UNPARDONABLE SIN.

In our last study we got a glimpse of justice and mercy coming together, meeting, in the forgiveness of sin, and yet in this we are to study the sad certainty of a sin that finds no pardon. That there is such a sin, for which we may not even pray, for which it would do no good to pray, for which we cannot pray, if we remember that real prayer is the work of the Holy Spirit, and that God will not so contradict himself, the Scripture verses of this study will clearly reveal.

Men have differed slightly in regard to what constitutes this sin, yet most agree as to the unspeakable sadness of it, the present possibility and occasional if not frequent committal of it. From the earliest times this sin has been held to be the wilful resistance of the Holy Spirit by the sinner until the Spirit leaves him forever. Instances of such experience are numerous, of men and women who were conscious that they had committed this sin, and the fullest teaching of the Word agrees with this view. We all remember Bunyan's picture of the man in the iron cage.

A more modern view is that it consists in attributing to the devil the work of the Holy Spirit, as the scribes were doing. But while welcoming all earnest new thought, we need to remember that not all new views are true views. A hun-

dred things in modern science, held a little while ago as absolute facts, are now abandoned, held by no one. And is it not quite as certain that much of the new theological thought will pass in the same way? The old light is good to follow and the old tried paths safe to walk in. The error of this later view of this sin is in mistaking a symptom for the disease itself, confining the sin to that day and time, and so failing to recognize and warn all of the awful possibility of it now.

This sin of resisting or grieving the Holy Spirit is here called blasphemy, and is unpardonable, not because it is worse in its nature than the same against the Father or the Son, but because when the Holy Spirit is grieved away and leaves a man forever, there is nothing to make him turn to God, he can have no desire to, and is doomed here and now. Many have been conscious of committing this sin and have died without desire or hope. Others have been in fear and distress about it, lest they had committed it. But while there is this concern there is hope, but no time to lose. May God help all now.

The sin; 1. Wherefore I say unto you, All manner of
resisting sin and blasphemy shall be forgiven unto men:
the but the blasphemy against the Holy Ghost shall
not be forgiven unto men.—**Matt. 12:31.**

Holy Ye do always resist the Holy Ghost.—**Acts**
Spirit. 7:51.

And the Lord said, My Spirit shall not always strive with man.—**Gen. 6:3.**

“Let Ephraim is joined to idols: let him alone.—
alone.” **Hos. 4:17.**

Convicted 2. For it is impossible for those who were
but once enlightened, and have tasted of the heavenly
not gift, and were made partakers of the Holy Ghost,
converted. and have tasted the good word of God, and the
powers of the world to come, if they shall fall
away, to renew them again unto repentance; see-
ing they crucify to themselves the Son of God
afresh, and put him to an open shame.—**Heb.**
6:4-6.

Parallel 3. For if we sin wilfully after that we have

with
the
above.

received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?—*Heb. 10:26-29.*

Wilfully
blind.

4. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.—*Job. 24:13.*

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.—*Matt. 15:14.*

Cannot
pray for
this sin.

5. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.—*1 Jno. 5:16.* (Every time we feel that we ought to be a Christian but put it off, we are in danger of committing "The Unpardonable Sin.")

19. THE WAY OF SALVATION.

Man has had and still has a thousand ways of salvation, but they all fall far short of attaining the object desired. "There is a way that seemeth right unto a man, but the end thereof is death." God has one and only one way of salvation for adults, and that is revealed in his Word so plainly, that the "wayfaring man though a fool may not err therein." In this study this way is made plain in seven steps, each of which may be given more in detail farther on for a fuller understanding. These seven steps might be reduced to three, prayer, surrender, faith; and again these three might be condensed into one, faith, when all the rest is understood,

so that the song we used to sing, "Only a step to Jesus, Then why not take it now?" is true. But taking these seven steps in their connection will give us a clearer view of this all important subject.

Two elements are essential for the salvation of any soul, the Word of God and the Spirit of God, and both of these are already in the world as we have already seen. A third element is almost as necessary, a living voice to proclaim the Word in the power of the Spirit, "It pleased God by the foolishness of preaching to save them that believe." The Word reveals God's way and the Spirit convinces us of our need, and enables us to forsake our own way and come into God's way. May this study be used to the salvation and edification of many.

I. Repent.

- Word of Jesus.** And saying, The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel.—Mark 1:15.
- Absolute necessity.** I tell you, Nay: but, except ye repent, ye shall all likewise perish.—Luke 13:3.
- What it is.** Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Is. 55:7.

II. Confession.

- Our sins to God.** I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.—Ps. 32:5.
- God.** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 Jno. 1:9.
- Christ before the world.** Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matt. 10:32, 33.

III. Ask, Pray, Seek.

Crying to God as a drowning man. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.—Ps. 145:18, 19.

Praying. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29:11-13.

Seeking.

IV. Surrender.

The very heart of the matter. And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me. * * No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Lu. 9:23, 62.

V. Believe.

Faith saves. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:13.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life.—Jno. 5:24.

Frees from law. For Christ is the end of the law for righteousness to every one that believeth.—Rom. 10:4.

Confess and believe. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10:9.

Merit of faith. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Rom. 4:5.

Peace. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

VI. Born Again.

- Positive.** Ye must be born again.—Jno. 3:7.
- Mysterious.** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—Jno. 3:8.
- Yet true.** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3:5.

VII. Holy Spirit Given.

- Partial (Fullness later.)** (But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)—Jno. 7:39.
- The Spirit Witness.** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God.—Rom. 8:15, 16.
- Lacking this, all else vain.** So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—Rom. 8:8, 9.

20. MAN'S FREE AGENCY.

A mighty war of words in the past has been waged in the world over the subjects of this study and the following one, and we are not sure that the last word has been said yet, though the noise of the battle has somewhat died away in these later times. Much of the trouble might have been avoided if the tendency of man to run to extremes had been noted and properly considered. Both doctrines are true and not in opposition when rightly understood. The extreme emphasis placed upon each doctrine by its over zealous advocates to the practical exclusion if not annihilation of the

opposite doctrine, has caused the conflict. If all had been as anxious to reconcile the two doctrines as to ridicule or destroy the other, it would have been much better for the church and for the world. A present day parallel is the difference of opinion about preaching the love and mercy of God, or his law and its violation, sin, and the consequent wrath of God. Either extreme is wrong. Both sides are in the Word of God and both are to be preached, and precisely the same of these two doctrines. The two doctrines have their limitations. God cannot do wrong and man cannot be God of himself.

God has created man with a mind and heart and will of his own, and recognizes his power to choose the right, in calling him to make such choice. If he could not will or choose he would not be responsible, and what would be the meaning of all the provision, precepts, invitations and exhortations of the gospel, if man was not free to accept or reject them. Even the tears of Jesus weeping over Jerusalem were in vain, and it should have been written not, "and ye would not," but, "and ye could not." Christ "is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." The gospel feast is prepared and the invitation is to all. God will not so tantalize a poor worm by offering him something he cannot accept. Man's environment, nature, disposition and temperament may incline him the wrong way, but God has mightier inducements to offer to persuade him into the right way. Man does will to do wrong; by the help of God he could will to do right. But it seems like wasting words. Look at and consider well the Scriptures in this study.

1. The Full Provision.

For all. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—1 John 2:2.

"Whosoever." And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life.—John 3:14, 15.

"draw all." And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

II. Unlimited Invitation.

- "Let him." In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.—John 7:37.
- Teach all. Go ye therefore, and teach all nations.—Matt. 28:19.
- Invite all. And sent his servant at suppertime to say to them that were bidden, Come; for all things are now ready.—Luke 14:17.
- "Whosoever." And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. "Come unto me."—Rev. 22:17.

III. Exhorted and Commanded.

- All command- ed. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.—Acts 17:30.
- "Look." Look unto me, and be ye saved, all the ends of the earth.—Is. 45:22.
- "Turn." Seek ye the Lord while he may be found, call ye upon him while he is near.—Is. 55:6.
- "Repent." Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?—Ezek. 33:11.
- "Believe." This is the work of God, that ye believe on him whom he hath sent. "Repent ye and believe."—John 6:29.

IV. The Rejection.

- "Light rejected." And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:19.
- "Will not." And ye will not come to me, that ye might have life.—John 5:40.
- "Would not." And sent forth his servants to call them that were bidden to the wedding: and they would not come.—Matt. 22:3.

"Would not," not O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Matt. 23:37.

Fate of For I say unto you, that none of those men which were bidden shall taste of my supper.—Luke 14:24.

rejectors. But those my enemies, which would not that I should reign over them, bring hither, and slay them before me.—Luke 19:27.

(No such responsibility if man is not free and cannot accept.)

21. GOD'S SOVEREIGNTY IN ELECTION.

Man's freedom and God's sovereignty are not seriously questioned by any except in the spiritual realm of man's relation to God in the matter of his salvation. But is it reasonable to understand that man has almost unlimited freedom in material affairs, the multitude of little things that are but for a moment, and is absolutely helpless, a mere automaton in the infinitely greater things pertaining to his eternal existence, his everlasting happiness or woe? Such a thought could only come from an unscriptural view of God's sovereignty. God himself has no such extreme view or teaching in his Word. God does not save or "elect" some and destroy or "reprobate" others in any absolute or arbitrary sense, not considering in the least their will or choice in the matter either way.

Election is a Bible doctrine, and grows out of God's foreknowledge, as the Apostle Peter says, "Elect according to the foreknowledge of God." God knew who, acting with perfect freedom of their own, would yield to the persuasions of the gospel, the truth of God by the power of the Spirit, choose the better part and be saved, and all the others who would choose the other way and be lost. Those that yield are "elected;" the others "reprobated." Yet this is not arbitrary

on God's part. The soul, any soul, determines its election or reprobation by the choice it makes." The decree of election of God does not compel any soul one way or the other; it is perfectly free in its choice. If the choice were different, the election would be different. Election is like prophecy. Judas was not compelled to betray his Lord because it was prophesied that he would. But God knowing that Judas, acting according to the counsel and pleasure of his own will would so betray his Master, prophesied it of him. Election "comprehends all the means in connection with the end." Souls are elected or saved through the use of means and acceptance of the provisions of the gospel, and reprobated or lost through the wilful rejection of the same. It cannot be said of souls that "some are born to be saved and others to be lost whether they will or not;" that "some cannot be lost no matter what they do, and others cannot be saved even if they wanted to be." Such a thought is a snare of the wicked one. It is true that many will be saved and many others will be lost, but each soul loses or saves itself according to the choice it makes. The responsibility lies with the individual soul. God has done and is doing all he can to save every one.

If in the study of these two doctrines there should be "some things hard to be understood," we shall find a full and sufficient explanation by remembering two things: 1. God does not directly harden hearts or destroy souls, Pharoah, Judas, the antediluvians or the wicked today. He does harden souls indirectly by having his truth proclaimed by Moses, the prophets and all his ministers. Souls harden and destroy themselves directly by rejecting the truth. 2. God saves by the use of means, as we have already seen. The gospel is a "savor of life unto life or of death unto death," a savor of life to all who accept it, of death to all who reject it.

Man cannot save himself. God cannot save man without man's consent. Here the two doctrines come together in harmony. God and man each has a part to do. Man has naturally no desire for God, no willingness to take God's way, but God comes to man by the persuasions of his Word and the power of his Spirit and makes him willing. What man cannot do for himself, God enables him to do. This grace is not

irresistable, however. Man can yield, surrender, say "yes" to God and be saved, or he can resist, say "no," stay in his sin and be lost forever. God recognizes the sovereignty of man in determining his own destiny. In the realm of the soul's choice man is an absolute monarch, for a moment, but what an infinitely sad thing, if, in the exercise of this brief sovereignty, he makes his choice against God, his best friend, and the best interests of his soul for time and eternity. God help everyone to choose right.

The Spirit. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.
—1 Pet. 1:2.

The truth. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. 2:13.

Ey Word and Spirit. Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thess. 1:4, 5.

"Received." For who maketh thee to differ from another? **No place** and what hast thou that thou didst not receive? **for pride** Now if thou didst receive it, why dost thou glory, or boasting, as if thou hadst not received it?—1 Cor. 4:7.

God for man. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us who can be against us?
—Rom. 8:30, 31.

Man. for God. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2 Pet. 1:10, 11.

22. SATAN.

Man has a multitude of foes, but a trinity of supreme enemies, the world, the flesh and the devil, and the last is hardly the least. In point of time, any way, he was the first. In the world, (and also in the church in many quarters) there is today considerable skepticism concerning this subject. But when we come to the Word, it is perfectly clear, and leaves no shadow of doubt about the devil. The teaching that denies the personality of Satan is outside of the Bible, and any method of handling the Bible to figure Satan out of it, would leave little or nothing that is vital in it; a little poetry and history and a few moral precepts sprinkled here and there, no miracles, no prophecies, nothing supernatural, no God, no Christ, no Holy Spirit. The personality and work of the triune God is revealed no more clearly in the Word than the personality and work of Satan. Destroy or weaken faith in the one and you destroy and weaken faith in the other, and while men are laughing and joking about the devil, he is laughing at them. Disbelief in a devil is one form of infidelity. Satan was the first teacher of infidelity in the world, but not the last one. He is still teaching it, and glad to have many human helpers. He taught our first parents to disbelieve God and has been teaching all the world since.

The Bible clearly reveals the origin of Satan, that he was once a pure angel of light in heaven, but because of his proud rebellion against God, was cast out with a great host of his followers, by the Son of God. This is not Milton's poem, but God's Word. (See 1 Tim. 2:6; Isa. 14:13; Luke 10:18; Rev. 20:10; 2 Pet. 2:4). By these Scriptures we see also his final fate. The following study gives a view of some of his work now in the world. He tempted our first parents to fall in the same way he had fallen, through pride, aspiring to be gods. He knew by experience how it worked, and he has caused many to fall in the same way since.

Tries Job. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said

unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. * * * And the Lord said unto Satan, Behold, all that he hath is in thy power.—**Job 1:6, 7, 12.**

The Accuser. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.—**Rev. 12:10.**

Prince and God of this world. Now is the judgment of this world: now shall the prince of this world be cast out.—**Jno. 12:31.**

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—**2 Cor. 4:4.**

“Roaring lion.” Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—**1 Pet. 5:8.**

Father of lies and Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.—**Jno. 8:44.**

Induces lying. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?—**Acts 5:3.**

Tempts. And when the devil had ended all of the temptation, he departed from him for a season.—**Luke 4:13.**

Takes away the Word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.—**Mark 4:15.**

Hinders. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.—**1 Thess. 2:18.**

- Binds.** And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?—**Luke 13:16.**
- In Judas,** Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.—**Luke 22:3.**
- and all unsaved sinners.** He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—**1 Jno. 3:8.**
- Not ignorant of.** Lest Satan should get an advantage of us; for we are not ignorant of his devices.—**2 Cor. 2:11.**
- Oppose him.** Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—**Eph. 6:11.**
- Resist him.** Submit yourselves therefore to God. Resist the devil, and he will flee from you.—**James 4:7.**

23. OUR SUBSTITUTE.

From different figures given in the Bible a number of theories concerning the atonement, more or less differing from each other, have been evolved, and in support of these theories some more word battles have been fought, not always in the most Christ like spirit. It seems strange on such a serious, solemnly important subject, to hear the advocates of one theory, ministers of the gospel, hold up to scorn and ridicule other theories held by men as earnest and devout, and scholarly, if not more so than themselves. Such a way of speaking of others always acts against the one so speaking, in the minds of all right thinking people. Here again if there were a more general disposition to make peace, to harmonize conflicting, or apparently conflicting views, how much better it would be for the church and the world. We need an at-one-ment of the theories of the atonement. Some false, fundamentally false and dangerous theories, have been held in the past, and some modern ones as bad or worse have been advanced. In the effort to destroy the old, tried and orthodox theories, some would take away

the very heart of the atonement, and leave nothing but a mist in its place, leave us to say like Mary weeping, "They have taken away my Lord and I know not where they have laid him."

In each of the four or five leading theories of the atonement held by the most orthodox and devout believers in the past, and held now very generally by evangelical Christians, there is an element of truth, in essence they are one, at heart they are all true. Mistakes may have been made in over-emphasizing one or the other side or phase of the truth. We are all in danger of doing that always. To take one figure representing the atonement and work it out in much detail, not considering other figures, is to make more of it than God has made in his Word, giving us a somewhat exaggerated or distorted view. In this way the beautiful parables of our Lord are overdone, and a meaning often put into them that the Lord never intended. We need more than a one-sided view of any question, and especially a great question like this. We all remember the story of the seven blind men and the elephant. To these seven men the elephant was like seven entirely different things, a tree, a rope, a fan, a spear, a wall, etc., according to the part of the animal that each one came in contact with. They had seven entirely different and conflicting views, and yet it was the same elephant!

There is a sense in which the old "ransom theory" is true; the word plainly teaches it, "His life a ransom for many," "Gave himself a ransom for all." The later "debt theory" is also true, for the "wages of sin is death." Man owed a debt he could not pay, and Jesus paid it for him, "Who gave himself for us, that he might redeem us," "Christ hath redeemed us from the curse of the law." The still later "substitution theory" is true, as will appear plainly in this study. Man had sinned. The penalty was death. Christ came and died in our place, became my sacrifice, my substitute, my sin-bearer, "Who his own self bore our sins in his own body on the tree," "Christ also suffered for us." Some later theories are also true as far as they go. Jesus sustained the honor of the divine government in fulfilling the law in his life and answering the demands of justice in dying

for the transgression of the law, and has set us a wonderful example of suffering for others. Through all runs the strong line of God's justice and over all shines the infinite love of God, and the grace of our Lord Jesus Christ.

Man had sinned. He was hopelessly lost. He must forever die. Jesus came, was born of the virgin Mary, lived a sinless life, and died a vicarious death, "the just for the unjust." Two things man must do, repent and believe. Two things God has promised to do contained in the doctrines of "substitution" and "imputation." When man repents and believes, God has promised to accept of Christ's death instead of man's death, to lay man's sin upon Jesus and to put Christ's perfect life upon man, a wonderful exchange. We need not quibble about this or doubt it, for it is simply the promise of God, and all we have to do is to accept it. Man cannot repent and believe himself, but the Father has done his part, the Son has done his part, and the Holy Spirit is now doing his part. If man wants to, the Holy Spirit will enable him to repent and believe on Christ as his "all in all." We may not understand it all; we do not have to. But we can see that Christ with infinite love has taken our awful place, died for us, and now waits to save and give us a place with himself.

It is not only the theology of the old hymn, but of the "Old Book," that,

"My hope is built on nothing less
Than Jesus' blood and righteousness."

Mr. Talmage tells the following affecting story:

"A soldier, worn out in his country's service, took to the violin as a mode of earning a living. He was found in the streets of Vienna playing his violin; but after a while his hand became feeble and tremulous, and he could no more make music. One day, while he sat there weeping, a man passed along and said, 'My friend, you are too old and too feeble; give me your violin;' and he took the instrument and began to discourse most exquisite music, and the people gathered around in larger and larger multitudes, and the aged man held his hat, and the coin poured in and poured in until the hat was full. "Now," said the stranger, "put that coin in your pockets." The coin put away, the hat was

held again, and the violinist played more sweetly than ever, played until some of the people wept and some shouted. And again the hat was filled with money. Then the player dropped the violin and passed off, and the whisper went, 'Who is it? who is it?' and some one just entering the crowd said, 'Why, that is Bucher, the great violinist, known all through the realm; yes, that is the great violinist.' The fact was, he had just taken that man's place, assumed his poverty, endured his disgrace, played his music, earned his living and made sacrifice for this poor old man. So the Lord Jesus comes down, and he finds us in our spiritual penury, and across the strings of his own broken heart He strikes a strain of music which wins the attention of earth and heaven. He weeps our sorrow. He dies our death, a sacrifice for you."

The end.

For Christ is the end of the law for righteousness to every one that believeth.—Rom. 10:4.

Delivered of God.

Who was delivered for our offences, and raised again for our justification.—Rom. 4:25.

Suffered Himself.

For even hereunto were ye called: because Christ also suffered for us.—1 Pet. 2:21.

"Bare our sins."

Who his own self bare our sins in his own body on the tree * * by whose stripes ye were healed.—1 Pet. 2:24.

"Wounded."

But he was wounded for our transgressions,

"Bruised."

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Is. 53:5.

He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many.—Is. 53:12.

Measure of love.

Hereby perceive we the love of God, because he laid down his life for us.—1 Jno. 3:16.

Basis of

And he is the propitiation for our sins.—1 Jno. 2:2.

forgiveness.

For when we were without strength, in due time Christ died for the ungodly.—Rom. 5:6.

Just for unjust.

For Christ also hath once suffered for sins, the just for the unjust.—1 Pet. 3:18.

"Deliver us."

Who gave himself for our sins, that he might deliver us.—Gal 1:4.

- "Redeem us." Who gave himself for us that he might redeem us from all iniquity.—**Titus 2:14.**
- "A ransom." Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—**Matt. 20:28.**
- Who gave himself a ransom for all, to be testified in due time.—**1 Tim. 2:6.**
- Substitution: For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.—**2 Cor. 5:21.**
- "Made a curse." Christ hath redeemed us from the curse of the law, being made a curse for us:—**Gal. 3:13.**
- Half of the gospel. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.—**1 Cor. 15:3.**

24. THE BLOOD.

A great deal is said in the Bible about blood, and especially in the New Testament about the "blood of Christ." To some not understanding the use of the term, it has seemed, from the bloody sacrifices almost innumerable of the Old Testament and the frequent mention of Christ's blood in the New Testament, the great stress laid upon it, to be a matter almost revolting. The number of slain birds and beasts must have made their places of service almost like slaughter pens, some have said. And the blood, blood, blood of the gospels and epistles, jars on the sensitive nerves of some. But when rightly understood instead of turning from God and his Word, we will be filled with horror at our own sin and the sin of the world that has caused all this bloodshed. If man had not sinned there would have been no need of one drop of blood shed in sacrifice. All this blood is an object lesson showing us what an awful thing sin is in the sight of God. "Without the shedding of blood there is no remission of sin." When seen aright our own sins, causing all this bloodshed, even the shedding of our Savior's blood, will seem almost unspeakably revolting to us and we will want to turn from them to Christ for cleansing in his "precious blood."

What are we to understand by the term, "blood of Christ?"

Simply his death, his dying for us. From the first the blood was considered as the life of man or beast, and the blood shed as death. It took the death of Christ to atone for sin. To his death, the shedding of his blood on the Cross, every animal slain, every drop of blood sprinkled on Jewish altars, pointed. His blood as mere blood could not atone or cleanse from sin. The sweat blood drops, the blood of scourging and of thorn-crowning, could not have atoned or cleansed any soul, even though the same blood of the Son of God. It is only as his blood represents his life and was shed unto his death, that there is atoning and cleansing efficacy in it. The blood of Christ, signifying his death, is more often mentioned than his death itself. God in this way choosing to have us remember the death of his Son. All the poetry we have, and the Christian hymns we sing about the blood are in exact accord with the Bible way of putting it. .

"But when I saw the blood, and looked at him who shed it, My right to peace was seen at once, and I with transport read it;

I found myself to God brought nigh,
And 'Victory' became my cry."

Note in this study the seven things the blood, or death of Christ, will do for us.

I. Meaning and Use.

The "blood," the "life." For the life of the flesh is the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.—**Lev. 17:11.**

A sign. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.—**Ex. 12:13.**

A type. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.—**Heb. 9:7.**

The law of. And almost all things are by the law purged with blood; and without the shedding of blood is no remission.—**Heb. 9:22.**

Christ's by faith. For this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26:28.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.—Jno. 6:53, 54.

II. Redemption.

Redemption. In whom we have redemption through his blood, even the forgiveness of sins.—Col. 1:14.

Perfect blood. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:12.

Redeemed. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. 1:18, 19.

Purchased. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

III. Seven Effects.

Redeems. In whom we have redemption through his blood.—Eph. 1:7.

Cleanses. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 Jno. 1:7.

Justifies. Much more then, being now justified by his blood, we shall be saved from wrath through him.—Rom. 5:9.

Makes peace. And having made peace through the blood of his cross, by him to reconcile all things unto himself.—Col. 1:20.

"Made nigh." But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.—**Eph. 2:13.**

Boldness. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.—**Heb. 10:19.**

Over-coming. And they overcame him by the blood of the Lamb.—**Rev. 12:11.**

IV. Warning.

Blood on us for cleansing or for condemnation. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?—**Heb. 10:29.**

25. UNIVERSALISM.

Just at this point following the two last studies bearing on the atonement a short study on the above subject may be most profitable. There are a considerable number who, from the view presented in the Bible of God's great love for man as revealed in the sacrifice of Christ, are led to conclude that he is too good to punish anyone forever, and that all are some how going to be finally saved. This may be a very comfortable view, but it is a very dangerous one, having no Bible foundation. The thought that all will be saved at last is one of Satan's best devices for the deceiving and destroying of souls. It was the first lie ever told in the world and Satan told it to our first parents, "Ye shall not surely die." He got them to believe it, to their own ruin and the ruin of the race. He has been telling it ever since and persuading men and women to believe it and tell it to others to the ruin of many. There may be many honest minded good people deceived by such erroneous teaching. No one can hold such a view for a moment without losing sight entirely of God's justice. God is infinitely just as well as infinitely loving, and justice demands sin's punishment. On this turn back to studies 15, 16 and 17. See also study No. 54.

The atonement is enough to save all but all will not be saved by it. Multitudes will not avail themselves of it. A bountiful feast will do no good if men do not partake of it. Though invited they will yet starve if they will not eat. Precisely so of salvation; it must be accepted. The Scriptures referred to in the other studies and the ones following in this will certainly make the matter plain to all earnest, sincere souls. Universalism will not do to risk. As a practical, common sense, even business proposition, we ought not to trust it; we would not take a similar course in anything else, even where only a few dollars were at stake. Of two roads or propositions, the known and safe one is always taken rather than the unknown and dangerous one. If the universalist believer is all right, then the orthodox believer cannot miss; but if the orthodox believer is right, what will the other do? Who will be venturesome enough to risk it? Let us not trust Satan and let him and sin deceive and blind us in this infinitely important matter. Believe God and take his way.

An advocate of this false doctrine, preaching at a village where a large congregation had come out to hear something new, endeavored to convince his hearers that there is no punishment after death. At the close of his sermon he informed the people, that if they wished, he would preach there again in four weeks. A respectable merchant rose and replied, "Sir, if your doctrine is true, we do not need you; and if it is false, we do not want you."

**"Unquench-
able."** Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.—Matt. 3:12.

**"Burn
them."** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matt. 13:30.

**The wicked
belong to
Satan.** The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.—Matt. 13:38.

**Fire not
quenched.** And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having

two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched.—Mk. 9:45, 46.

Future punishment a fact; whether we believe it or not. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: And they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:13-15.

26. REPENTANCE.

Repentance has already been given as the first step in the way of salvation. A fuller view of it than could be given there may be helpful. Three things are fundamental in salvation; Repentance, Faith, Regeneration. Here is a trinity of essential doctrines, and they can no more be separated than the Divine Trinity, Father, Son and Holy Ghost. Where genuine repentance is there will be faith, and where saving faith is there will be regeneration. The three go together but are always put in this order in the Word. John the Baptist's message was "repent." The first word of Christ was "Repent ye." He sent his disciples out to preach this first of all. Peter preached it; Paul preached it. As there is in Satan a false trinity, father of the wicked, destroyer, and evil spirit, so there is a false repentance, faith and regeneration, a corruption of the genuine, a deceiving shadow of them. And as there is great danger of our mistaking the shadow for the substance, mere legal for evangelical repentance, simple intellectual belief for heart faith, and formal, ceremonial, baptismal regeneration for the new spiritual birth, a full study of each of these will follow in its place.

Repentance is either legal or evangelical. Legal repentance is sorrow for wrong done, not because it is against God, but because of its effect upon ourselves, as in the case of a criminal, who is sorry for his wrong because of the jail, or the child because of the prospective whipping, or Judas, who was sorry he had betrayed Christ. Yet in none

of these may there be any general disposition to amend the life. Judas went out and hanged himself.

Evangelical or gospel repentance is more than "quitting your meanness." It is and must include that, but if it were only that, it might be no more than mere reformation, another counterfeit of regeneration. Many men have reformed who have not been saved. They ought to go together, and often do, but they are not essentially the same. Real repentance toward God includes four things, or the "four C's" of repentance: 1. Conviction of sin. 2. Contrition for sin. 3. Confession of sin. 4. Conversion from sin; conviction of sin as against God, contrition or sorrow for sin as against God, confession of sin to God, and turning to God with full purpose to forsake all sin. All men are convicted of sin, have more or less trouble of conscience. Many sorrow for it in a way. All men are willing to confess that they are sinners. Many have taken these three steps but go no farther and are not saved. But when under the preaching of God's truth by the power of the Holy Spirit men are convicted of sin against God, are brought to genuine sorrow for sin, often to tears, are ready to confess to God, do confess and turn from their sins, saving faith and spiritual birth will follow almost if not quite simultaneously. These four steps in repentance are fully illustrated in the experience of the "prodigal son," Luke 15. Conviction, verse 17, "He came to himself." Contrition, ver 19, "No more worthy to be called thy son." Confession, verse 18, "Father, I have sinned against heaven, and before thee." If he had stopped here he would have fallen short, but he went on. Conversion, verse 20, "And he arose, and came to his father." So may every unsaved one who reads this do.

"A clergyman found some children reading the Douay version of the Testament, and noticing a passage in the chapter which was translated "Do penance," where the English version rendered the same word by "Repent," he asked them if they knew the difference between penance and repentance. A short silence followed, and then a little girl asked, "Is it not this, your reverence: Judas did penance, and went and hanged himself; Peter repented and wept bitterly."

"Now incline me to repent.
 Let me now my sin lament;
 Now my foul revolt deplore;
 Weep, believe and sin no more."

To be preached. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—**Lu. 24:47.**

Necessity of. I tell you Nay: but, except ye repent, ye shall all likewise perish.—**Lu. 13:5.**

Precedes forgiveness. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.—**Lu. 17:3, 4.**

Precedes faith, yet inseparable. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.—**Acts 20:21.**

For John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe.—**Matt. 21:32.**

John. And saying, Repent ye; for the kingdom of heaven is at hand.—**Matt. 3:2.**

Jesus. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—**Mark 1:15.**

Peter. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—**Acts 3:19.**

Paul. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.—**Acts 26:20.**

Miracles not cause it. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not

Moses and the prophets, neither will they be persuaded, though one rose from the dead.—**Lu. 16:30, 31.**

Work of the Spirit. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—**Jno. 16:8.**

Jesus gives it. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins.—**Acts 5:31.**

Fruits. Bring forth therefore fruits meet for repentance.—**Matt. 3:8.**

Wrong repentance. (legal.) Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.—**Matt. 27:3-5.**

Right. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.—**Matt. 26:75.**

Genuine. (Evangelical.) Seven penitent points. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea what revenge! In all things ye have approved yourselves to be clear in this matter.—**2 Cor. 7:10, 11.**

Repentance for Christians too. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. As many as I love, I re-

buke and chasten; be zealous therefore, and repent.—Rev. 3:3, 19.

27. CONFESSION.

We have seen a little of this in "The Way of Salvation," a larger view now of "Confession" in its various relations will be helpful. Two lines especially should be noted; confession of our sin to God, and of our Savior before the world. The one should be humble and sincere, the other loyal and courageous. Confessing our sins to any human being, priest or confessor, is not taught in the Word of God. We have one great High Priest, and one only, Jesus Christ, the only "Mediator between God and man." A sinner refusing to confess his sin to God may not be saved, and a Christian refusing to confess sin may not know peace. "When I kept silence, my bones waxed old through my roaring all the day long." As long as David refused to confess he had no rest. "Day and night thy hand was heavy upon me." But following confession the song changes. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." We are to confess our faults one to another, and freely ask and grant forgiveness for such personal wrongs, but even then we must confess to God also, for all sin is primarily against him. "Against thee, thee only, have I sinned, and done this evil in thy sight."

Can one live a Christian life without public confession of Christ? I do not see how one can, when he knows that such confession is required and commanded by Christ. For any one to deliberately disobey Christ is not an evidence of conversion, but rather the opposite. Jesus said, "If a man love me, he will keep my commandments." The following incident will illustrate:

In the days of persecution an aged teacher of rhetoric was converted to Christianity and came to the pastor, whispering in his ear softly these words, "I am a Christian"; but the minister answered, "I will not believe it, or count

thee so, till I see thee among the Christians in the Church." This, being old, he feared at first to do. But being really converted he soon came and said, "Let us go to the Church; I will now in earnest be a Christian." And there he made an open confession, observing that "As he had openly professed rhetoric, which was not essential to salvation, he ought not to be afraid to own the Word of God and Christ in the congregation of the faithful."

I. Of Sin.

If I regard iniquity in my heart, the Lord will not hear me.—**Ps. 66:18.**

Right He that covereth his sins shall not prosper;
Con- but whoso confesseth and forsaketh them shall
fession. have mercy.—**Prov. 28:13.**

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—**Lu. 18:13.**

Nehemiah. Both I and my father's house have sinned. We have dealt very corruptly against thee.—**Neh. 1:6, 7.**

Solomon's When thy people Israel be smitten down before
prayer. the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. (See 2 Chron. 6:36-39; 7:12-14.) —**1 Kings 8:33, 34.**

People We acknowledge, O Lord, our wickedness, and the iniquity of our fathers: for we have sinned against thee.—**Jer. 14:20.**

Con- And the Children of Israel cried unto the
fessing. Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.—**Jud. 10:10.**

Forgive- If we confess our sins, he is faithful and just
ness. to forgive us our sins, and to cleanse us from

all unrighteousness.—1 John. 1:9.

Confess Confess your faults one to another, and pray
ing faults. one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

II. Confessing Christ.

Confess Whosoever therefore shall be ashamed of me
and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Mark 8:38.

Christ. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matt. 10:32, 33.

Timely. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10:9.

Too late. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.—Rom. 14:11.

Humble confession of sin to God on the part of the sinner will lead to salvation. Humble confession of sin on the part of the Christian will lead to revival. In this Christians set the pace for sinners. Conviction and confession of sin by the church will lead to the conviction and conversion of the world.

28. INVITATIONS.

If there should be a lingering doubt in any mind about God's willingness to save a soul, or of the ability of every soul to be saved that will come to God in his way, the careful reading of these full, gracious and loving invitations of God, extended in the broadest and fullest way to every one, should drive it away forever. These invitations and hundreds of others that might be given are like a golden thread running all through the Word of God, from the beginning

of Genesis to the end of Revelation. The Father, Son and Holy Spirit give these invitations, and the church, the bride of Christ, takes them up and echoes them again and again. Note especially the "seven comes" grouped together, and also the glory "come" of the last verse, and remember that only those will hear the blessed "come" up there, who respond to the gracious "come" down here.

The waiting One. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
—Rev. 3:20.

Seven Comes.

First call. And the Lord said unto Noah, Come thou and all thy house into the Ark; for thee have I seen righteous before me in this generation.—Gen. 7:1.

"Now." Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isa. 1:18.

Three times. Ho, every one that thirsteth, come ye to the waters. And he that hath no money; come ye buy, and eat; yea, come, buy wine and milk without money and without price.—Isa. 55:1.

Weary one. Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

"Ready." And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.—Lu. 14:17.

"Drink." In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.—Jno. 7:37.

Three calling. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22:17.

The bride echoes
"Come," And Moses said unto Hobab, * * * We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.—Num. 10:29.

(He saith unto them, Come and see.)

"Come," Philip saith unto him, Come and see.—**Jno. 1:39, 46.**

"Come." And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—**Isa. 2:3.**

Willing to receive. All that the Father giveth me shall come unto me; And him that cometh unto me I will in no wise cast out.—**Jno. 6:37.**

Able to save. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—**Heb. 7:25.**

The prodigal. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.—**Lu. 16:20.**

All who heed the first Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—**Matt. 25:34.**

"Come," hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—**Matt. 25:34.**

will hear the last.

29. FAITH.

Of the two conditions of salvation on God's part, substitution and imputation, we have already studied. Of the two on man's part, repentance and faith, given of God, we have studied the first. A little more on the last, faith, will give us a clearer view of it and lead us into a larger life.

The hope of the world for salvation finds its root in the infinite love of God for the world, in giving his Son to die, and the grace of Jesus Christ in willingly dying for man, taking his place and suffering in his stead the cruel death of the cross. This love is further revealed in God giving us his Word, showing us the complete and finished work of Christ, and in sending his Spirit to convince us of our sin, of our ruined and helpless condition because of sin, and to enable us to repent, turn from sin, and believe on Christ that

we may be saved. - Saving repentance and faith the soul cannot exercise of itself. The soul is naturally as helpless as the impotent man at the pool. Jesus said to him, "Rise and walk." How could he? It was impossible. But the man wanted to be made whole. This Jesus saw and knew, and so said to him, "Rise and walk," and with his command went the power for the man to rise. It is just so of repentance and faith. Jesus says, "Repent ye, and believe the gospel." Man in his spiritual impotence cannot do this, but the Holy Spirit comes and shows him his need, troubles his heart and conscience with a sense of guilt and condemnation, awakens desire and hope, reveals Jesus as the One he needs, and to every such awakened one, really desiring and willing to be saved, there goes with the command to "repent and believe" the power to do it. God will do for us what we cannot do in and for ourselves. But we must be willing to do our part, yield, surrender, exercise the graces of repentance by turning from sin, and faith by accepting Christ and resting in him. No use for any one to say "I can't, I can't"; we can; God enables us. The man at the pool didn't say "I can't." If he had, he might have lain there until he died. To say "I can't" is to deny Christ's power; it is looking to self and not looking to Christ at all, and really means "I will not." Of course if we don't want to, we cannot; we need conviction for sin. The really convicted sinner wants to be saved, and if we want to, we can be.

As there is a counterfeit repentance, legal, that will not lead to salvation, so there is a false faith, mere historical or intellectual belief, that will not save the soul. Intellectual belief every one can exercise without any divine help. But the real faith that saves sinners and blesses saints comes from God. It is not enough to simply believe that there is a God, a Christ, a Holy Spirit, that the Bible is the Word of God, that there is a heaven and a hell, "make a profession of religion," be baptized and join the church. Many have done all this and yet were not saved. All of these are important. Some of them go before and some of them follow after saving faith, but all of them together do not constitute it. What, then, is real or saving faith? It is coming to Christ with a sense of our need, our utter helplessness and worthlessness

in sin, "In my hand no price I bring," and accepting him fully as Redeemer, Prophet, Priest and King, resting our whole salvation on his finished work, relying upon the simple promise of God to save us for his Son's sake. "Simply to thy cross I cling." Such faith will bring peace and rest. It is not "trying to be a Christian," it is not "trying to do better," it is not clinging or holding on to Christ that saves; it is just resting in him. "Once I was clinging, now I'm resting."

The right and wrong receiving of Christ, or trusting in him fully, or in ourselves partly, may be illustrated by a child drawn up over a precipice by a rope. He can hold on to the rope with his hands, or he can have the rope passed securely around him. In the first case he would soon become wearied, and must let go, fall and be dashed to pieces, no matter how hard he might struggle to hold on. The thought is distressing. But just so many who "make a start" to be Christians fail and fall by "trying to do better," and so holding on to Christ. The sentiment of the hymn is doubtful that says, "Lord, I would clasp thy hand in mine." Better to put our hand in his. In the second case the child would be safe and secure without a struggle, enjoy his swing or perhaps pick flowers from the crevices of the rock and be drawn up safely. Receive Christ in this way by putting yourself in his hand, by feeling that his strong arm is around you, that "The eternal God is thy refuge, and underneath are the everlasting arms."

Such faith is true to God's Word, honoring to Christ, and will so please God that he will "send forth the Spirit of His Son into your heart, whereby you will cry "Abba, Father." You will find rest; and such joy, peace and love will be shed abroad in your heart that it will be a joy to confess and follow Christ; easy to work for him, for it will be the service of love, and you will have "blessed assurance," His Spirit bearing witness with your spirit that you are a child of God.

When we are saved, are we done with faith? No, we have only begun. The Apostle says, "And now abideth faith." We live by faith, we stand by faith, we walk by faith, we fight by faith, we overcome by faith. The Christian life is a faith life from beginning to end. In conversion a

new life or existence begins. For this new life we need a new set of organs, not natural but spiritual, new mind, new heart, new tongue, new ears, new eyes, and faith gives all of these. Especially is faith the organ of spiritual sight, the eye of the soul. As the natural eye sees natural things, so through the eye of faith the soul sees spiritual things. Faith makes unseen things real, more real than the things that are seen, so that we may rise above the seen things which are temporal, and live among the unseen things which are spiritual and eternal. By faith while we are in, we are not of, but above the world.

All this is not mere rainbow theory, a kind of beautiful intellectual mirage, though there is such a false faith as that. As there is a theoretical faith that will not save the sinner, so there is an airy, intellectual set of notions about religious things, that may be mistaken for faith but will not bless the Christian. Saving faith takes God at his word and does what he says; so real Christian faith "trusts and obeys," is a real, practical, living thing. The imitation faith in the darkness of temptation, trial, adversity and suffering breaks down, goes all to pieces, vanishes like mist, while true faith under such conditions shines all the brighter, rises above the clouds and sings, and sheds a marvelously beautiful light all around. We all remember the philosopher in Dr. Johnson's story of Rasselas, how eloquently he discoursed on the beauty of patience and fortitude in affliction, not having any sorrow himself, but the next day was overwhelmed with inconsolable grief because his only daughter was dead. Such teachers, Rasselas was told, "discourse like angels, but they live like men." But faith, real faith, will stand the test.

This explains why God sometimes lets his children be tried and afflicted, as Job was, who sang, "Though he slay me, yet will I trust him," and many others have been similarly tried since. God wants the world to see the possibilities of faith as seen in the life of his people in poverty, sickness and hard suffering service. Blessed are those who have such real faith and can be so used. Trusting God continually under all conditions, and doing his will, they are delivered from harrassing cares, anxious worrying thought about

worldly things. Letting God have his way with them, their lives bear rich and abundant fruit, with scarcely an effort, the life of Jesus the vine flowing through them. Their characters grow and expand like the lily in all its beauty, and with little more effort, just yielding to spiritual conditions and forces as the flower to nature. Faith, real faith, which is obedience, will accomplish in us by the higher law of the Spirit what we see in the tree and vine and flower, obeying the lower law of nature. God grant us such faith to save our souls and to enable us to shine for him.

“My faith looks up to thee,
Thou Lamb of Calvary;
Savior divine.
Now hear me while I pray,
Take all my sins away;
Oh, let me from this day,
Be wholly thine.”

Defined. Now faith is the substance of things hoped for, the evidence of things not seen. (Makes unseen things seem real.)—**Heb. 11:1.**

Pleases God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—**Heb. 11:6.**

Historical not save. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?—**Jas. 2:19, 20.**

Faith For in Jesus Christ neither circumcision avail-eth anything, nor uncircumcision; but faith which worketh by love.—**Gal. 5:6.**

saves. But we are not of them who draw back unto perdition: but of them that believe unto the saving of the soul.—**Heb. 10:39.**

Of God, For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.—**Eph. 2:8, 9.**

by hearing. So then faith cometh by hearing, and hearing by the Word of God.—**Rom. 10:17.**

While ye have light, believe in the light, that ye may be the children of light.—Jno. 12:36.

**Com-
manded.** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—Jno. 6:29.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Jno. 5:24.

Saves. Verily, verily, I say unto you, He that believeth on me hath everlasting life.—Jno. 6:47.

Therefore we conclude that a man is justified by faith without the deeds of the law.—Rom. 3:28.

And he said to the woman, Thy faith hath saved thee; go in peace.—Lu. 7:50.

Lost I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.—Jude 5.

So we see that they could not enter in because of unbelief.—Heb. 3:19.

without. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.—Mk. 16:16.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.—Jno. 8:24.

Warning. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.—Heb. 4:11.

30. CHANGE OF HEART.

In the last study mention was made of a new life or existence beginning with conversion. In the present study and the one following we will consider this new life, "Change of heart," or "New birth." The two studies are essentially the same, the same truth or experience, but viewed from a little different angle or direction, with different Scriptures cited. Both are presented in the Word, and so what God has given us we must find profit in studying.

By the term "heart" in the Bible is meant primarily our affections, our love. By sin the heart of man has become alienated, turned away from God, so that he loves and follows after sinful things and hates and turns away from divine and holy things. A radical change must take place before man can be saved or even be at peace in God's presence or enjoy a home in heaven.

Three elements constitute man's soul: mind, heart, and will. In a change of heart there will of necessity be a change of the others also, new mind and new will. But as the heart, or our affections, largely governs or controls both mind and will, the emphasis is laid upon the change of heart. While these two studies mean essentially the same thing, it will be noticed that change of heart is more the Old Testament thought, and regeneration, or new birth, the New Testament expression used. Christ putting it in the new form may account for Nicodemus not understanding him at first. Man looks on the outward appearance, and that may often appear fair. But God looking on the heart sees it full of pride, selfishness and unbelief and so unfit for heaven. "Appearances are deceiving" to us, but God sees through them all.

In an ancient monastery there is a picture at the end of a long gallery. At a distance it appears to be the portrait of a holy friar with a large book before him on which he is intently gazing, with his hands devoutly clasped before him. But on a nearer view it is seen that his hands are not clasped but are holding a lemon, and that it is not a book before him but a big punch bowl into which he is squeezing the juice.

God takes the nearer view and sees us just as we are and not as we appear, and the heart of the best is not right until changed by grace. See in this study a picture of the heart's natural condition, the change promised and the effect; the next study will reveal more as to how the change may be effected.

A white man was once visiting a friendly Indian chief. For some time they sat in silence looking into the fire, indulging their own reflections. At length the silence was broken by the friend, who said, "I will tell thee of what I have been thinking. I have been thinking of a rule delivered by the author of the Christian religion, which, from its excellence we call the "Golden Rule." "Stop," said the chief, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence; tell me what it is." "It is for one man to do to another as he would have the other do to him." "That's impossible. It cannot be done," the chief immediately replied. But filling his pipe and lighting it he walked about the room. In about a quarter of an hour he came to his friend with smiling countenance, and taking the pipe from his mouth, said, "Brother, I have been thoughtful of what you told me. If the Great Spirit that made man would give him a new heart, he could do as you say, but not else." God help us to see clearly this truth.

I. The Natural Heart.

Wicked The heart is deceitful above all things, and desperately wicked: who can know it?—Jer. 17:9.

in God's sight. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

Proud. Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not go unpunished.—Prov. 16:5.

All the house of Isarel are impudent and hard-hearted.—Ezek. 3:7.

Hard. And when he had looked round about upon them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.—Mark 3:5.

II. Change Promised.

Heart of flesh. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.—Ezek. 11:19.

Heart to know God. And I will give them a heart to know me, * * * for they shall return unto me with their whole heart.—Jer. 24:7.

"New heart" for "stony heart." A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.—Ezek. 36:26.

"Broken heart." The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—Ps. 34:18.

Law in our hearts. I will put my law in their inward parts, and write it in their hearts.—Jer. 31:33.

For as much as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.—2 Cor. 3:3.

III. The Change.

Changed will. Not with eye service as menpleasers; but as the servants of Christ, doing the will of God from the heart.—Eph. 6:6.

Tender. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

Kind, Humble, Forbearing, Forgiving. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—Col. 3:11, 12.

Loving God and man. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.—1 Jno. 4:20, 21.

31. REGENERATION.

In this study let us look at the necessity, nature and consistency of the new birth, and how it is effected. In the next we will look at the evidence of regeneration, or how we may know whether we have been born again or not.

Three things are absolutely necessary for man before he can live with God:

1. **His debt of sin must be paid.** "The soul that sinneth shall die." Man is bankrupt himself and can only pay this debt by an eternity of suffering. But Jesus has paid this debt, "all the debt I owe; sin had left a crimson stain; He washed it white as snow." God has promised to accept Christ's payment of our debt; let us not be so foolish as to try to pay it ourselves.

2. **We need a perfect righteousness.** "Without holiness no man shall see God." This, man in his sin is utterly destitute of, and must forever remain so for we cannot cleanse ourselves. "Our righteousnesses are as filthy rags in God's sight." But God has provided for this, by putting our sins on Jesus, and his perfect righteousness on us. Substitution for the first need and imputation for the second, both promised of God on our repentance and faith.

3. **We need new natures.** "Ye must be born again." Without this changed nature, even if our debt of sin was paid and we were given perfect holiness, we would not BE holy; we would still go on sinning and so be separated from God. The devil in heaven, would be the devil still, and so of any sinner. If our debt were all paid, our sin all forgiven, and we were wrapt in Christ's robe of perfect righteousness, we would be sinners still and could not be happy in heaven. Change of place will not change nature; it does not here, and it would not there. These three things we must possess be-

fore we can be reconciled to God or meet him in peace, and all of them are as utterly impossible for us to reach of ourselves as for the Ethiopian to change his skin or the Leopard his spots. As God has provided for the other needs, he has also for this. The Holy Spirit will regenerate every soul that will truly repent of sin and fully believe on Jesus Christ. We are born again, made "new creatures" by faith in Jesus. This study will make this clear.

Morality is good, but not good enough; the nature is still sinful and must be changed. Reformation is good, but does not go deep enough; it only affects the outward life and conduct, but leaves the heart still full of its sin and unbelief toward God. Reformation is building a new platform and curb about a well whose waters are full of disease germs. New curb, platform, rope and bucket will not stop the disease. We must go to the bottom and thoroughly cleanse the well out. Regeneration goes to the bottom completely by changing the heart entirely, renewing the very nature, so that from it the pure, sweet water of life may flow for our own refreshing and the blessing of the world. God knows best. Let us believe him and take his way, not trying to patch or doctor our sinful natures ourselves, for all such efforts will end in utter failure and everlasting disappointment.

I. Its Necessity.

Word of Jesus. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—**Jno. 3:3.**

Not form but life. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.—**Gal. 6:15.**

Absolute purity required. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.—**Rev. 21:27.**

II. Its Nature.

Spiritual. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—**Jno. 3:6.**

Spirit But God hath revealed them unto us by his

for
spiritual
things.

Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God.—1 Cor. 2:10-12.

Spiritual
building.

Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Pet. 2:5.

III. Its Consistency.

New
disposition.

Now if I do that I would not, it is ~~no~~ more I that do it, but sin that dwelleth in ~~me~~. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.—Rom. 7:20-23.

New
purposes.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.—Rom. 8:5.

New love.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 Jno. 2:15.

"Born of
God."

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.—1 Jno. 4:7.

"Love of
God."

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. 5:5.

New wills.

With good will doing service, as unto the Lord, and not unto men.—Eph. 6:7.

Given of
God.

For it is God which worketh in you both to will and to do of his good pleasure.—Phil. 2:13.

Not formal
but

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord

spiritual. thy God with all thy heart, and with all thy soul, that thou mayest live.—**Deut. 30:6.**

Internal For he is not a Jew, which is one outwardly;
not neither is that circumcision, which is outward in
external. the flesh: But he is a Jew, which is one inwardly;
 and circumcision is that of the heart, in the spirit,
 and not in the letter; whose praise is not of men,
 but of God.—**Rom. 2:28, 29.**

"New Therefore if any man be in Christ, he is a new
creature." creature: old things are passed away; behold all
 things are become new.—**2 Cor..5:17.**

"New Lie not one to another, seeing ye have put off
man." the old man with his deeds; and have put on the
 new man, which is renewed in knowledge after
 the image of him that created him.—**Col. 3:9, 10.**

IV. How Effectuated.

"Of God." Which were born, not of blood, nor of the will
 of the flesh, nor of the will of man, but of God.
 —**Jno. 1:13.**

"With the Of his own will begat he us with the word of
Word," truth, that we should be a kind of firstfruits of
 his creatures.—**Jas. 1:18.**

"By the Being born again, not of corruptible seed, but
Word," of incorruptible, by the Word of God, which liveth
but not of and abideth forever.—**1 Pet. 1:23.**

the Word. Seeing ye have purified your souls in obeying
"Through the truth through the Spirit unto unfeigned love
the Spirit." of the brethren, see that ye love one another with
 a pure heart fervently.—**1 Pet. 1:22.**

Mysterious, In whom ye also are builded together for a
yet a fact. habitation of God through the Spirit.—**Eph. 2:22.**

The wind bloweth where it listeth, and thou
 hearest the sound thereof, but canst not tell
 whence it cometh, and whither it goeth: so is
 everyone that is born of the Spirit.—**John 3:8.**

32. EVIDENCES OF REGENERATION.

Seeing how full and clear the Scriptures are on this most vital point of a change of heart, or regeneration, its absolute necessity and plain possibility, how careful all should be to know if this wonderful change has taken place in us. Thousands have anxiously asked the question. "How can I know that I am a child of God?" Is it possible to know? It certainly is. For any one doing God's will, following the teaching of his Word, it is as easy and certain to know that he is born of the Spirit, as to know that he is born of the flesh. All may not have the same experience when the change is wrought in them, but all may know. Some are converted very young, some when old and some in middle life. Some have been moral and some perhaps very immoral. The change in a child or a moral person will not be so great or noticeable as in an older person, or in one who has lived a very wicked life, but all may know, and no one should rest satisfied until the question is settled and he has full assurance and perfect peace.

It is too important a matter for us to go on in darkness and doubt about. One doubting his conversion can be neither useful nor happy, and God has not only provided for our salvation, but for bestowing upon us "blessed assurance," for our comfort and happiness, that we may be useful in the world, in spreading his gospel and saving the lost. One who doesn't know whether he is saved or not, would make a very poor evangel. The reason why many are in doubt is because they are doing so little for God. It is no part of God's plan of salvation to give us full assurance while we are living in neglect of duty. "Out of duty, in doubt," always. God would have us in duty and out of doubt. Many would quickly lose their doubts if they would spend the time in doing God's work in the world, and seeking more grace, that they now spend in doubting or wondering whether they have any grace at all or not. Doubts are sometimes God's angels to lead us back into duty. If we are out of duty, and have no doubt, it is almost certain that we are unsaved.

Many more evidences of regeneration might be given, but

these ten are enough to show all of us very clearly where we stand. They are Bible evidences, God's proofs. Study them carefully and prayerfully, and try your heart and life by them. Let us examine ourselves by the help of these texts, in the light of these truths. Now is the time to do this; it will be too late when we come to stand before the judgment seat of Christ. Let us not be satisfied with fearing, doubting, wishing or hoping that we are saved, when we may so easily know. The Apostle said, "I know in whom I have believed." He had no doubt, and no one else will, who lives a life anything like his in faithful service.

1. For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

Led by

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.—Rom. 8:5.

the Spirit.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

2. (For the fruit of the Spirit is in all goodness and righteousness and truth.)—Eph. 5:9.

Fruits of
the Spirit.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Eph. 5:22, 23.

Wherefore by their fruits ye shall know them.—Matt. 7:20.

Spiritual

3. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other; so that ye cannot do the things that ye would. But if ye are led of the Spirit ye are not under the law.—Gal. 5:17, 18.

warfare.

And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.—Gal. 5:24-26.

Not
worldly.

4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh

the world, even your faith.—1 Jno. 5:4.

Loving Christians. 5. We know that we have passed from death unto life, because we love the brethren.—1 Jno. 3:14.

6. But his delight is in the law of the Lord; and in his law doth he meditate day and night.—Ps. 1:2.

Loving Thy testimonies also are my delight and my counselors.—Ps. 119:24.

the And I will delight myself in thy commandments, which I have loved.—Ps. 119:47.

Bible. Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food.—Job 23:12.

Loving 7. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.—Ps. 84:2.

God's house. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—Ps. 84:10.

8. If ye love me keep my commandments.—Jno. 14:15.

Loving His service. For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 Jno. 5:3.

Bringing souls to Jesus. 9. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.—Jno. 1:41, 42.

Delight in prayer and 10. As for me, I will call upon God; evening, and morning and at noon, will I pray, and cry aloud: and he shall hear my voice.—Ps. 55:16, 17.

forgiving Yet they seek me daily, * * * They take delight in approaching to God.—Is. 58:2.

others. Forgive and ye shall be forgiven.—Lu. 6:37.

33. SEVEN STEPS TO PEACE.

These may all be briefly comprehended in one, faith, when we understand faith in all its relations. A little study of these seven steps, however, will make the subject clearer to all. Peace is the gift of God, one of the fruits of the Spirit and the result of justifying faith. Jesus said, "Peace I leave with you: my peace I give unto you," and his chief apostle says, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

This peace belongs only to the believer; the wicked do not know it and never will until they believe in Jesus. They may say that they have no trouble of conscience, may claim that they have peace, but God says differently, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked. The way of peace they know not." Better believe God. Our own hearts will fool us; they are "deceitful, and desperately wicked." When a sinner has peace it is the peace of death, like the dead calm before the tornado, like the calm, Spurgeon has said, that is sometimes perceived in higher mountain regions. "Everything is still. The birds suspend their notes, fly low, and cower down with fear. The hum of bees among the flowers is hushed. A horrible stillness rules the hour, as if death had silenced all things by stretching over them his awful scepter. Perceive ye not what is surely at hand? The tempest is preparing, the lightning will soon cast forth its flames of fire. Earth will rock with thunderbolts; granite peaks will dissolve; all nature will tremble beneath the fury of the storm. Yours is that solemn calm today, sinner. Rejoice not in it, for the hurricane of wrath is coming, the whirlwind and the tribulation which shall sweep you away and utterly destroy you."

I have just written an obligation in the form of a note for a thousand dollars. I may accidentally upset my ink or purposely pour it over the note so it can scarcely be read, if at all, but this will not pay the debt. The obligation still remains, even though the ink-blot hides it from my eyes. It is so with the sinner. He has an infinite debt of sin. He may

blot it out by forgetting it in business, pleasure or sin, but it is still there and will remain until God blots it out through the genuine repentance and faith of the sinner. There is a great difference between our blotting out sin, or God blotting it out. The one will bring no, the other, endless peace. The one is an awful delusion, the other a blessed fact.

One of our best known hymns has so much gospel in it that I cannot forbear quoting it here in full. Note the first verse sings that we have this peace, the second, how it was procured for us, the third, how and when it came into my heart, and the fourth, how it may continue or abide.

"There comes to my heart one sweet strain,
A glad and a joyous refrain,
I sing it again and again,
Sweet peace, the gift of God's love.

By Christ on the cross peace was made,
My debt by his death was all paid;
No other foundation is laid
For peace, the gift of God's love.

When Jesus as Lord I had crowned,
My heart with his peace did abound,
In him the rich blessing I found,
Sweet peace, the gift of God's love.

In Jesus for peace I abide,
And as I keep close to his side,
There's nothing but peace doth betide,
Sweet peace, the gift of God's love."

It is quite necessary that we should realize the full truth of this hymn, that the ground of this peace is the death of Christ, that it comes to us through receiving him by faith, and continues only as we "trust and obey." We often hear of the "peace that passeth all understanding," and of "peace like a river," but very few could tell the context, or the conditions upon which these beautiful expressions of peace are based. Christian obedience is the ground in both cases. The Apostle says, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And then comes "The peace of God

which passeth all understanding." As we obey the precepts of trust and prayer, we have this peace. The Lord said, "O that thou hadst hearkened unto my commandments! then had thy peace been as a river," obedience again. So in this study we must repent, believe, put away sin, make restitution, forgive those who have injured us, confess Christ and obey him. As we fail in these we fail of peace. Others may not be ignored.

Repent. 1. And saying, Repent ye: for the kingdom of heaven is at hand.—Matt. 3:2.

Believe. 2. And he said to the woman, Thy faith hath saved thee; go in peace.—Lu. 7:50.

Secret 3. If I regard iniquity in my heart, the Lord will not hear me.—Ps. 66:18.

sin, I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.—Ps. 32:5.

Restitution. 4. If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.—Ezek. 33:15.

Forgive others, 5. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mk. 11:26.

Confess 6. These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.—Jno. 9:22.

Christ. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Matt. 10:32, 33.

Obey Christ. 7. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:

and come, take up the cross, and follow me. (See also Isa. 48:18; Phil. 4:6, 7).—Mk. 10:21.

(By disobedience the young man failed to find peace. As we trust and obey all, we shall have continual peace.)

34. FORGIVING.

Nothing perhaps will disturb and destroy our Christian peace more than "holding a grudge," or permitting an unforgiving spirit to have a place in our hearts. The teaching of Christ is very full, plain and positive on this point. We must forgive others, or we cannot be forgiven ourselves. Jesus makes this very plain in this study. No prayer or service of any kind is heard or accepted of God from us until we are right with all the world, or have done our best to be reconciled, and have in our own hearts full forgiveness for all. Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." No use to offer our gift of time, labor, money or prayer, if we are not right with our brother or neighbor in personal matters. This is one clear case in which we might as well "whistle as to pray." An unforgiving spirit in our hearts is a cloud or thick veil between us and God. Our prayers if we pray will rise no higher than the Pharisee's. We might as well have a great stone or iron caldron turned over us. We could hear ourselves, but no one else could and God would not. A Christian cannot afford to live so.

"But," some one says, "I just cannot forgive that one." Yes you can, if you are a child of God. Jesus loved and prayed for his murderers, and if we are children of God we have his Spirit, and if we have his Spirit we can do what he did; we can love and pray for and do good to our enemies. "If any man have not the Spirit of Christ he is none of his." Human nature cannot forgive and love enemies, but divine nature can and does. If we say we cannot, then we are letting the human rule us rather than the divine, we are walking after the flesh. An old saying is in place here and

worth remembering: "To return evil for good is devilish, evil for evil is brutish, good for good is human, but good for evil is divine." The way we act and feel towards others shows where we belong in this scale, for Jesus taught that feelings make guilt as well as actions. Jesus was a wonderful peacemaker. Matthew 5:24 and 18:15 if heeded will bring all alienated hearts together. The offender and the offended each has something to do, and if both are obedient they will meet half way.

If any one is unwilling to forgive it is because he has never very fully realized his own sinfulness. No one has ever done us such wrong as we have done God, and when we realize that he has forgiven our many and great sins, it will be easy to forgive the little wrongs that others have done us. We can then forgive and love our worst enemy. We need more of the heart of God; then pity and love (not despising) would take the place of wounded feeling and resentment. For a wrong while hurting me cannot harm my soul, but does injure the soul of the one doing it. The old song is true, "Grief follows the sinful." And Jesus says again, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

It is related of John Wesley that he had a misunderstanding with his travelling companion, Joseph Bradbury, which resulted in Bradbury saying to him one night that they must part. In the morning Wesley inquired of him, "Will you ask my pardon?" "No," said the other. "Then I will ask yours," said the great preacher. This broke Bradbury down, who melted under the speech and wept like a child. Returning good for evil is God's way of winning the evil doer, his way of saving the world, his way of saving me. Our way would drive men away forever.

That we may forgive our worst enemy is shown from an incident among the Maori converts of New Zealand, just out of savagery. The missionary was holding a farewell communion service. To his surprise he noticed one man who had been kneeling arise, return to his seat in the church, and after a while come back and receive the sacrament. On

inquiring the reason of such conduct, the man replied that he had knelt beside a man whom he found to be the murderer of his father, and whose life he had one time sworn to take. At first he could not bear to receive the sacrament with this converted murderer. On resuming his seat, however, he thought he heard a voice say, "By this shall all men know that ye are my disciples, if ye have love one to another." While he was still rebelling, he thought that he saw the Cross, and heard the Man upon it say, "Father, forgive them, for they know not what they do." This overcame him, and he returned and received the communion with his former enemy. If a vision of Christ enabled this man to forgive his father's murderer, the same vision will enable every one of us to forgive those who have injured us. One incident like this, one such miracle of grace, will sweep away and destroy all the infidel arguments in the world. And God wants us all to manifest such miracles for the convincing of the world. If we cannot forgive our enemies how much better are we than the world, and what real proof have we that our religion is divine? Let us be living demonstrations.

Seven times a day. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him. (To this the disciples were compelled to say, "Lord, increase our faith.")—**Lu. 17:3, 4.**

Command. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven.—**Lu. 6:37.**

Forgiven, And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—**Eph. 4:32.**

therefore Forbearing one another, and forgiving one another, if any have a quarrel against any: even as Christ forgave you, so also do ye.—**Col. 3:13.**

forgive. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened to-

gether with him, having forgiven you all trespasses.—Col. 2:13.

Enemies, Then said Jesus, Father, forgive them; for they know not what they do.—Lu. 23:34.

Jesus,

Four But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—Matt. 5:44.

commands.

Stephen. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge.—Acts 7:60.

490 times. Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven.—Matt. 18:21, 22.

Unforgiv- So likewise shall my heavenly Father do also
ing, unto you, if ye from your hearts forgive not every
Unforgiven. one his brother their trespasses. (Read context).
—Matt. 18:35.

Forgiven And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6:12, 14, 15.

as we And forgive us our sins; for we also forgive
forgive. every one that is indebted to us.—Lu. 11:4.

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mk. 11:25, 26.

35. LOVE.

Two very distinct and essentially different kinds of love are recognized in the Bible, common or human love, the love for those who love us, such as Jesus said even the publicans had, that is of the earth, earthly, and will perish with the

earth, even the purest conjugal, parental, filial or fraternal love, and the divine, uncommon, infinite, unspeakable love of God. Human love may be tender and true and strong but it is not abiding; it is of this life and world, and can only last as long as this life and world last. There is no real love in the world of lost spirits. Only this divine love, or love of God, can fill or satisfy any soul. It is this love that makes a little heaven on earth and will make a perfect, glorious heaven above, where all is love, for "God is love." No wonder the Christian poet sings:

"Let me love thee more and more,
Till this fleeting, fleeting live is o'er;
Till my soul is lost in love,
In a brighter, brighter world above."

This divine love is the love to be learned in this study, the love that the Apostle says "abideth," and is greater than faith and hope, because it is of God and is God and abideth forever, and of which Henry Drummond wrote as "The greatest thing in the world."

This wonderful love of God is revealed to us clearly in the Word of God. In nature an open eye and mind can see the greatness and dimly some of the goodness of God, but his infinite love is revealed in his Word, and is demonstrated by sending his Son into the world to suffer and die for sinful man, God dying himself in the person of his Son for man. Such love is beyond our comprehension, yet some way it reaches our hearts, brings us to his feet in brokenhearted, penitent, trusting faith, fills us and sends us forth in his willing service. The coming of this love into a human soul and its wonderful work there is most beautifully and truly pictured in the following poem by Rev. C. H. Spurgeon, entitled

The Fountain of Praise.

All my soul was dry and dead
Till I learned that Jesus bled;
Bled and suffered in my place,
Bearing sin in matchless grace.
Then a drop of heavenly love
Fell upon me from above,

And by secret, mystic art
Reached the center of my heart.
Glad the story I recount,
How that drop became a fount,
Bubbled up a living well,
Made my heart begin to swell.
All within my soul was praise,
Praise increasing all my days;
Praise that could not silent be;
Floods were struggling to be free.
More and more the waters grew,
Open wide the flood gates flew,
Leaping forth in streams of song,
Flowed my happy life along.
Lo, a river clear and sweet,
Laved my glad, obedient feet:
Soon it rose up to my knees,
And I prayed and praised with ease.
Now my soul in praises swims,
Bathes in songs, and psalms and hymns;
Plunges down into the deeps,
All her powers in worship steep.
Hallelujah! O my Lord,
Torrents from my soul are poured.
I am carried clean away,
Praising, praising all the day.
In an ocean of delight,
Praising God with all my might,
Self is drowned. So let it be;
Only Christ remains to me.

This wonderful love, God himself, the Father's heart, is revealed in the Word, demonstrated by the sacrifice of Christ, the Son, imparted to man through the regenerating, sanctifying power of the Holy Spirit, and is to be manifested by us in and to the world. As the natural sunlight floods the material world, so the spiritual sunlight of God's love floods and would fill the spiritual world, the souls of men, if it were not for the insulating effect of unbelief, shutting it out of the sinner's heart completely, and the same, in selfishness and neglect of duty, so beclouding the Christian's life that the light of love

can scarcely be seen or felt. And yet by the shining of this light, Jesus said, the world is to be convinced. "By this shall all men know that ye are my disciples." In this study see four thoughts about love.

I. Its Origin.

In and of God. Beloved, let us love one another: for love is of God; and every one that loveth (with this divine love) is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.—1 Jno. 4:7, 8.

Father, And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him.—1 Jno. 4:16.

Son, And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor.—Eph. 5:2.

Spirit. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.—Rom. 15:30.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. 5:22.

The starter. We love him, because he first loved us.—1 Jno. 4:19.

II. Love's Measure.

Infinite, In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—1 Jno. 4:9, 10.

Father, For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. 3:16.

Son. Greater love hath no man than this, that a man lay down his life for his friends.—Jno. 15:13.

III. How in Us.

By faith. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.—Gal. 2:20.

Holy Spirit. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. 5:5.

Evidence. (to our-selves.) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.—1 Jno. 3:14.

Right kind. My little children, let us not love in word, neither in tongue; but in deed and in truth.—1 Jno. 3:18.

IV. Its Operation.

Rooted In love. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.—Eph. 3:17.

Fulfills the law. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 13:10.

Our debt. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.—Rom. 13:8.

Evidence. (to the world.) A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—Jno. 13:34, 35.

Right kind. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.—1 Jno. 4:20, 21.

36. THE DIVINE LAMENTATION AND ENTREATY.

As a very little leak in the levee or dyke will lead to the great break letting in the natural flood of river or ocean, dealing death and destruction over the land, so the little sin of Adam let in the great spiritual flood of sin, sorrow, suffering, darkness and death covering the whole earth. God saw this flood, and he was not a cold, careless, disinterested spectator of the awful ruin, darkness and desolation. He might have turned his back upon the dreadful scene forever, but instead he looked upon the lost unhappy world with infinite pity and compassion. The grief of God over the ruined world was real, far beyond the possibility of our comprehending, bringing him even to tears. What can show us the awfulness of sin more than the picture of God weeping over fallen man?

“The Son of God in tears,
The wondering angels see;
Be thou astonished, O my soul,
He shed those tears for thee.”

As the clouds drop their tears for the cleansing, purifying, refreshing and renewing of nature, so might the tears of God avail in the spiritual world. Tears, however, even of the Son of God, will not in themselves wash away sin. But God's tears were so genuine, his sympathy so deep, that it led him to plan a way of escape for man, even the “way of the cross,” the death of his own Son. What but an infinite interest in and love for man could have made God think of dying for a sinner, the Creator for the creature? God's sorrow was real, and very much like the sorrow of that father, only infinitely greater, who punished his child for a three days' truancy by shutting him in an upper room alone for three days and nights. While feeling that he must inflict this punishment it yet grieved the father so that he would go up nights and sleep with his arms around his boy, bearing thus a part of his punishment. Jesus bore not a part but all the punishment of my sin. If that boy saw how his sin grieved his father and how much his father loved him, and was led to love his father more and to be a better boy, how much more God's

love to us should lead us to love him.

God "saw us ruined by the fall, yet loved us notwithstanding all," and with God to see is to help. As angels of mercy he sent his pity and love down to earth.

"God called the nearest angels that dwell with him above,
The tenderest one was pity, the dearest one was love.

Arise, he said, my angels, a wail of woe and sin
Steals through the gates of heaven and saddens all within."

Jesus came as the embodiment of these two angels, and we see his pity and love, sympathy and compassion, in his healing the sick, feeding the hungry and finally dying for the lost. See in this study God's great sorrow, his provision in the death of his Son, and in sending prophets, apostles and preachers to proclaim the good news through all the world, and his tender entreaties. If all this love be rejected what can the sinner expect or hope for but justice. As God has committed his rescue work to us, let us find and follow closely a pattern in the example of our Savior in healing the blind man, Mark 7:33-35. Note four points here: 1. Jesus "looked up," prayer; 2. "sighed," deep sympathy; 3. "touched," living contact, loving deed; 4. "spoke," kindly, helpful word. So may we see, feel, speak, do, that God's love and tears may not be in vain.

1. The Lamentation.

God Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!—Deut. 5:29.

yearning Oh that my people had hearkened unto me, and Israel had walked in my ways.—Ps. 81:13.

to bless. O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—Is. 48:18.

Jesus O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.—Matt. 23:37.

weeping. And when he was come near, he beheld the city, and wept over it.—Lu. 19:41.

II. The Provision.

Redemption. God was in Christ, reconciling the world unto himself.—2 Cor. 5:19.

In whom we have redemption.—Eph. 1:7.

God And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not.—Jer. 7:13.

sending, Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them.—Jer. 7:25.

calling, For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt even unto this day, rising early and protesting saying, Obey my voice.—Jer. 11:7.

"Rising early." I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord
"Rising early." hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.—Jer. 25:3, 4.

Man To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened.—Jer. 26:5.

refusing Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early and sending them, but ye would not hear, saith the Lord.—Jer. 29:19.

to hear. I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent
"Not hearkened." also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.—Jer. 35:14, 15.

III. The Entreaty.

The long-suffering Lord. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.—2 Pet. 3:9.

Wills not the death of any. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?—Ezek. 18:23.

of any. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.—Ezek. 18:31, 32.

“Look unto me.” Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Is. 45:22.

Pleads, “turn ye.” Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?—Ezek. 33:11.

“Come now.” Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Is. 1:18.

“Come unto me.” Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. 11:28-30.

37. THE HEATHEN.

By the heathen we may understand the people who live where they have never heard of Christ, or of the Christian religion, or of the true God as he is revealed in the Word of God. While much has been done, especially in the last hundred years, for the enlightenment of heathen peoples, there are yet countless millions of them that have never heard of a Savior. Will the heathen be saved without the gospel? Almost every one has an opinion on this question, but will opinions answer it? May not one man's opinion be just as good as another? Do opinions make truth? Is any one saved here by his opinion? Have we any sure, absolute, unfailing guide? Yes, the Bible. It is useless for us to speculate, hold opinions, especially to argue about the condition and fate of the heathen, while not carefully searching to see what the Bible has to say about it. Mr. Spurgeon once said it is not so much a question whether the heathen will be saved without the gospel as it is whether we will be saved if we do not send the gospel to them. The only clear and real light we have at all concerning salvation, we must get from the Bible.

From the two preceding studies we have had a quite full and clear view of God's great love, not for any one man, or family, or tribe, or nation, or race, but for the whole world. God loved the world and Christ died for all, and yet we have seen already that only those that believe on or receive Christ by faith are saved. If the heathen could be saved without faith, then we would have two plans of salvation, with the advantage decidedly in favor of the heathen, for they would all be saved, while most of those who heard the gospel would be lost. Then Christ would better have never come into this world at all, would better have died in some other part of the universe, and no knowledge of it ever have been sent here, for all would have then been saved, while now many will be lost. Is it not plain that the thought of the heathen being saved without the gospel, is one of the worst forms of infidelity, though covered with a beautiful veil of our own making, in our benevolent wish or opinion that they ought to be saved? And what is this but exalting ourselves, parad-

ing our own morality and superior goodness, and really accusing, condemning God and Christ and the Bible for unfairness and injustice in punishing the heathen? And all this to save ourselves from the responsibility, labor and expense of sending the gospel to them as God has commanded us to do. It is easier and cheaper to find fault with God and his Word than to do our duty. But will this pay us in the end? May our eyes be opened here.

In this study and the one following are given with much fullness the Scriptures on these two subjects. Let us study carefully and prayerfully the condition, fate, help and hope for the heathen, and our own duty, and let us not draw back from our obligation, but press forward with thousands of others who are newly awaking and consecrating themselves and their means more fully for the evangelization of the heathen world in this generation. The light of a new day, a brighter day is dawning on the sin-darkened lands. Let us stop questioning and doubting and go to praying and working for the heathen. Read the Scriptures in these two studies and let the Bible be our guide. Many do not know the Bible on this subject.

I. Condition.

In darkness. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. **Is. 9:2.**

Darkness. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.—**Eph. 5:8.**

Awful picture, of Heathen world. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but

have pleasure in them that do them.—Rom. 1:28-32.

No hope.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Eph. 2:12.

Sunken
down.

The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken.—Ps. 9:15.

II. Fate.

Punish-
ment
ever-
lasting.

The wicked shall be turned into hell, and all the nations that forget God.—Ps. 9:17.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—2 Thess. 1:8, 9.

Reason:
Wilful,

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.—Rom. 1:21.

No excuse.

So that they are without excuse.—Rom. 1:20.

III. How Condemned.

By
unwritten
law in
the heart.

For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.—Rom. 2:12.

Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.—Rom. 2:15.

Punishment
lightened,
yet
“perish.”

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required.—Lu. 12:48.

IV. Only Hope.

Light and
life in
Jesus only.

In him was life; and the life was the light of men.—Jno. 1:4.

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me

shall not walk in darkness, but shall have the light of life.—Jno. 8:12.

Found by prayer. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.—Acts 2:21.

V. Our Duty.

Our light shine. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:14-16.

Go and preach. And he said unto them, go ye into all the world, and preach the gospel to every creature.—Mk. 16:15.

Send the preacher. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!—Rom. 10:13-15.

VI. Conversion Promised.

To the Gentiles. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Is. 11:10.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—Is. 49:6.

"Ends of the earth." O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jer. 16:19.

Turning to God. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people Thou art my people; and they shall say, Thou art my God.—Hos. 2:23.

Offering incense. For, from the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts—Mal. 1:11.

Fulness to come in. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel until the fulness of the Gentiles be come in.—Rom. 11:25.

"All nations." After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.—Rev. 7:9-12.

38. MISSIONARY STUDY.

The Christian religion, the love of God in the heart, is not selfish; it is essentially and pre-eminently unselfish. We see this perfectly in God's gift of his Son, and in the whole suffering life and sacrificial death of Jesus. No one can see and receive Christ as his Savior without wanting to see others saved. It is the first and most natural impulse of every new born soul to desire and seek the salvation of others. If we

have lost this desire we have got away from our first love, and need to pray for its return.

“Return, O holy Dove, return,

Sweet Messenger of rest!

I hate the sins that made thee mourn,

And drove thee from my breast.”

The Holy Spirit shedding God’s love abroad in our hearts is the power that makes us all missionary. Before the day of Pentecost, the disciples, though converted, cared little for the rest of the world, thought little of any but their own little Jewish family. Their prayer in deed if not in word was the one we now sometimes hear spoken of, “Lord, bless me and my wife, my son John and his wife, us four and no more. Amen.” If we are only thinking of and working for those near around us, we are praying this prayer in action, and are like the disciples before the Holy Spirit came upon them. After the coming of the Blessed One, the Comforter, upon them, they were ready to go everywhere preaching the gospel to everyone, and they did to the ends of the then known world. If we are not doing this in our generation it is because we have lost this all prevailing motive, the power of the Spirit and the love of God, and we need to pray for this double power anew and put ourselves by consecration where we may be able to receive the power. Let a native convert from heathenism reprove our indifference:

A band of missionaries and native teachers spent a night on Darnley island, when a project was formed to establish a mission on Murray island. Some of the natives (like some Christians and others here) seemed especially intent on intimidating the teachers, and convincing them that the new mission was perfectly hopeless. “There are alligators there,” said they, “and snakes and centipedes.” “Hold!” said Tepeso, one of the teachers, “Are there men there?” “Oh, yes,” was the reply, “there are men; but they are such dreadful savages that there is no use of your thinking of living among them.” “That will do,” responded Tepeso. “Wherever there are men, missionaries are bound to go!”

This is God’s thought, feeling and plan, and the spirit of the new awakening that is stirring the Christian world, is a little of the old Pentecostal power. Does any one want to be

counted out? We need to remember that the gospel has been brought to us by missionaries or we would be unsaved, in heathen darkness, the same as the millions beyond the sea. As we are reaping what others have sown with sacrifice of time and labor and prayer and money and life, we are under obligation, to transmit the blessings to those farther on.

"Have you found the heavenly light?

Pass it on, Pass it on!

Souls are groping in the night,

Day-light gone, day-light gone!

Hold your lighted lamp on high,

Be a star in some one's sky,

He may live who else would die,

Pass it on, pass it on!"

Let us read these Scriptures, think of the blessings of the gospel we enjoy, remember they were not "given for us alone," and do our part in sending the gospel to the heathen, bringing hope to the hopeless.

Old The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.—Is. 52:10.

Testament teaching. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Is. 60:1-3.

Simeon prophecies. Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—Lu. 2:29-32.

The "Great Commission." And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you.—Lu. 24:47-49.

All power is given unto me, in heaven and in earth.

Disobedience is treason.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:18, 19.

Power to do the "business of the King."

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

How they did it.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts 4:33.

Spreading the "good news."

Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them.—Acts 8:4, 5.

Paul's work

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.—Acts 9:15.

foretold.

And he said unto me, Depart: for I will send thee far hence unto the Gentiles.—Acts 22:21.

Paul's special commission.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.—Acts. 26:16-18.

Paul the first foreign missionary.

And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately he endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.—Acts 16:9, 10.



MISSIONARY SYMBOLS.

In connection with the last two studies, not as a separate study but rather as an illustration of those, it may help us all to look at these two pictures. The first is called "The Missionary Hand" and represents the individual Christian in his attitude toward Christ and his kingdom in the world, seen in his giving or not giving to missions. It may also represent a church. The open hand stands for an individual or a church that gives for the five objects, Foreign Missions, Home Missions, State Missions, Publication Society or general Sunday School work, and Christian Education. In the palm of this hand can be placed local or city missions if desired. Every denomination has lines of Christian work corresponding to these that this hand will illustrate.

The closed hand represents those who hold for themselves what God has entrusted to them of His silver and gold. They may give for the support of the local church but even that is largely for their own religious benefit. Their hand is closed to the great missionary work Christ has given His church to do. Churches die that way. "There is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24.

The Crippled Hand shows those who give something but

not as cheerfully and as liberally as they should. They give to only one or two objects outside the local church. An offering from every member of the church for every object is needed in order that the coming of the Kingdom may be hastened. Have you cut off any of the objects named in the open hand? Look and see.

The Open Hand tells its own story. It is the hand of the faithful steward of God having as large a share as possible in all the various departments of His work for the salvation of the world. He gives not as an owner, but as a steward administering a trust for God. As he opens his hand and gives, God more abundantly pours into his hand. Luke 6:38. God opens his hand to us; shall we close ours to Him?

Which will your hand be? Which hand represents Christ? It is not hard to tell. We cannot think of Him shutting His hand to any of these great causes; He is interested in them all. In fact is not the open hand really the Christ hand? If we look closely can we not see the "print of a nail" there? Should not my hand be like his? If my hand is in His it will be like His will it not? We shut our eyes when we shut our hand.



The second picture, "The Star of Bethlehem," teaches the same lesson as the "Missionary Hand," only under a different figure. By a figure of speech Jesus is often spoken of under this title. It was prophesied "There shall come a Star out of Jacob," Num. 24:17, and Jesus says of himself, "I am the root and offspring of David, and the bright and morning star," Rev. 22:16, so this becomes especially a Christ picture.

This picture represents again an individual or church giving for all the objects, and local church and mission work can be placed in the center of the star if it is desired. The points of the star will then represent the outside work and show how far the light of the individual or church shines.

If we give to one object, it is "a little ray;" if to two, it is "more light;" if to three, it is "shining brighter;" if to four, we are "growing like him;" if to all, then indeed our hand is in his, we are walking with him, working and shining as he did and told us to do. "Let your light so shine." If we neglect giving to all these outside objects, then our world

light becomes totally eclipsed by our carelessness, or wilful disobedience, and we cease to be like Jesus, for he shone for all the world, and he wants to now, but he has to shine through us, and we won't let him; we hinder Christ from becoming "the light of the world." But if we only knew it, in refusing to shine for the world, we darken our own life. "Christ shines for all the world. I should be like him. Am I?" We are to be transmitters, not insulators of this "light of the world."



39. JUSTIFICATION.

Conscious that we are full of sin by nature, and that even the redeemed are not perfectly free from it, absolutely pure and holy like God himself, the angels, or man before he fell, the question of Job, "How then can man be justified with God?" becomes as serious as the one Nicodemus asked of Christ in reply to his teaching about the new birth, "How can these things be?"

The New Testament clearly teaches that man is justified, not actually in himself, but by proxy through another. Man could never be just, righteous, holy, sinless in himself, but God has promised if man will repent of his sin, and believe on Jesus Christ, that he will regard him as just, as just, righteous and holy as Jesus himself; that he will see man only in and through Jesus. By faith in the atoning work of Jesus, the perfect life or righteousness of Jesus is imputed to every one that so believes. This includes the pardon or forgiveness of sins, God so completely forgiving all our past sins that they are "blotted out," "forgotten," "cast behind his back," "into the depths of the sea," and man is held by him as just, considered the same as though he never had sinned. With this pardon and justification comes also the promise of eternal life.

Justification is purely and solely of faith and not of works in any way. "By the deeds of the law shall no flesh be justified." "Not of works, lest any man should boast." Paul and James are not in conflict. The only sense in which works can justify, or were said to do so by the latter Apostle, is as the result, fruit, evidence of justifying, saving faith. Bearing this in mind there is no difference between the two Apostles. Faith is the root, works the tree and fruit. If there is no fruit, the root must be wrong. Paul emphasizes one, James the other, like God's sovereignty and man's free agency, or like Peter preaching "repent," and Paul saying "believe" to awakened sinners inquiring the way to be saved. No conflict. Each emphasized the thing that his hearers especially needed to do. The Jews especially needed to repent, the jailor to believe.

"Justification by faith" was the great doctrine of the Reformation. The Roman Catholic church taught, and teaches still, that righteousness imputed by faith is not enough, that there is merit in works, that we are partly at least justified by works, and practically they made it almost entirely so, hence all their sacraments and elaborate ceremonial. Their mistake is in overemphasizing works, putting an erroneous emphasis upon them, making them the root rather than the fruit. If the faith is right the works will be right; the two go together, but only faith can justify and bring peace.

It is related of Luther, and has been true of many others, that "No matter how much he studied and prayed, no matter how severely he castigated himself with fasting and watching, he found no peace to his soul. Even when he imagined that he had satisfied the law, he often despaired of getting rid of his sins and of securing the grace of God. One day wishing to obtain an indulgence promised by the Pope to all who should ascend on their knees what is called Pilate's staircase, he was humbly creeping up those steps, when he thought he heard a voice of thunder crying from the bottom of his heart, "**The just shall live by faith.**" He arose in amazement shuddering at himself, ashamed of seeing to what a depth superstition had plunged him. He fled from the scene and place and went out to preach this great doctrine, with the peace in his heart he could never find before."

Includes Much more then, being now justified by his blood, we shall be saved from wrath through him.
—Rom. 5:9.

pardon and cleansing, But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house.—Matt. 9:6.

promise of And this is the promise that he hath promised us, even eternal life.—1 Jno. 2:25.

eternal life. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.—Rom. 5:21.

All He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—Is. 53:11.

secured
in
Christ.

Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.—Rom. 3:24-26.

All

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—Acts 13:39.

to and for

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. 2:16.

believers,

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8:1, 2.

by

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Rom. 4:5.

faith,

Therefore we conclude that a man is justified by faith without the deeds of the law.—Rom. 3:28.

imputing
not sin,

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—2 Cor. 5:19.

but
righteous-
ness
to us.

Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.—Rom. 4:23, 24.

The fruits:
Peace,

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Joy.

And not only so, but we also joy in God through our Lord Jesus christ, by whom we have now received the atonement.—Rom. 5:11.

40. CHILDREN AND SALVATION.

We have seen how men and women are saved through repentance and faith, bringing them justification, pardon and eternal life, a state of most blessed peace and favor with God, insuring every blessing needful for time and eternity, but how about the children? Are they saved? or will they be saved? When? How? These are questions we all, especially parents, are interested in. This study will give light, help to answer the questions, perhaps do so to the satisfaction of all.

Not much is said in the Scriptures about the salvation of infants, but that little is in favor of the doctrine. David said of his dead child, more than an infant in age, perhaps, but presumably quite young, "I shall go to him." Jesus took quite small children in his arms and blessed them, saying, "Of such is the kingdom of heaven." The great Apostle says, "As by the disobedience of one (Adam) many were made sinners; so by the obedience of one (Christ) many shall be made righteous." How many were made sinners? All. How many will be made righteous? All. This teaches the universal salvation of infants, not of adults. God helps the helpless, the little ones that have never gone contrary to his will. But as they grow older and consciously disobey God, they become accountable, and must repent and believe to be saved. God has two ways of salvation, the conditional and unconditional. Infants are saved unconditionally, that is, by no condition on their part, by the merit of Christ's death alone. Adults are saved conditionally, that is, having consciously sinned, and even the heathen are conscious of this, they must as consciously repent and believe to be saved. In this we see the fairness, righteousness, justice of God. Exercising our wills in disobeying God, we must as surely exercise our wills in believing. And when our wills by sin have become completely perverted, we will thank and praise God forever for his grace that makes us willing.

When do children become accountable, at what age? This perhaps no one can tell but God, but certainly quite young, much younger than many are willing to believe. Two reasons for failing to recognize the early accountability of children: **First**, we would naturally like to keep them saved as long as possible, so that if death should come to them early we may feel that they are safe. **Second**, to escape or throw off our own responsibility in giving them early religious instruction and trying to lead them early to Christ. As a penalty for this neglect, many parents will undoubtedly be sadly disappointed in the end. Few if any children of ordinary intelligence in these days are not accountable at six, seven or eight years of age, many of them even younger. No greater responsibility rests upon parents than right here.

The early conversion of children is to be earnestly prayed for and sought by parents, teacher and pastor, especially the parents. Children are their priceless jewels, and they may lose them, let them slip through their fingers, or they may become stars in some one else's crown instead of the parent's. Here another penalty for their careless ease and neglect. Satan as a roaring lion is snatching from the blind, unconscious parents their jewels, tearing and devouring them before their very eyes and they go on in their indifference.

“Call the children early father, (mother)

While the dew is on;
Great the work that must be done
Before the morning's gone.
Call them round the altar bright
On which burns devotion's light.

Call the children early, teacher—
To their wondering eyes,
Every Sabbath day set forth
The Pearl of richest price.
Call them early to the Lord;
Thou shalt reap a rich reward.

Call the children early, shepherd,
Give the lambs thy care;
See that they are folded safe

Within the house of prayer.
Call them at the dawn of day,
Lead them in the narrow way."

Four appealing reasons for seeking the early conversion of children:

1. **They may die.** Even children themselves have realized this, as one said to his teacher who had refused to teach him divine truths because he was too young to understand such sacred things, "But, master, I have been to the cemetery and measured the graves there and some of them are shorter than I am tall; what if I should die without learning the way of life?"

2. **They may be converted young.** Not a few date their conversion as early as four or five years of age, and have led faithful lives. Most people are converted under twenty years of age. In a great meeting where over 500 were converted, by actual count, five were under five years of age; from five to ten, 25; from ten to twelve, 50; from twelve to sixteen, 350; from sixteen to twenty, 50; from twenty to twenty-five, 20, only a few of older years. These figures would be duplicated in almost any great meeting.

3. **They escape many evils.** If what Mrs. Sigourney has written of early death is true,

"It must be sweet, in childhood, to give back
The spirit to its Maker; ere the heart
Has grown familiar with the paths of sin,
And sown, to garner up its bitter fruits,"

how much more beautiful in early childhood to give the heart to God while it is young and tender, before it has become acquainted with all the ways of sin. And how much easier and safer it is. Early childhood is the golden opportunity for parents and teachers. Save them before they reach the maelstrom of life, where the swirl of the world's business and pleasure sinks so many or casts them out as wrecks on the shore. Get them early converted, train them, and they will have some Christian character established, and be strong enough to meet the "winds of temptation and billows of woe," that come later.

4. **A child saved is worth more than an older person.** The writer once had a boy and a man converted the same

day in a meeting. The boy was eight, the man sixty-eight years of age. Suppose both had lived to be seventy-five. The man would give seven years to the service of God, the poorest and feeblest years of his life. The boy would have sixty-seven of the best and strongest years to give. Take a dozen such. The old persons would give eighty-four weak years. The younger ones 804 strong, blessed years. It is good to see the old converted, but the young have a great advantage in the value of their lives.

Commands: Honor thy father and thy mother, as the Lord
Old thy God hath commanded thee; that thy days
Testament, may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.—**Deut. 5:16.**

New Children, obey your parents in all things: for
Testament. this is well pleasing unto the Lord.—**Col. 3:20.**

Disrespect And he went up from thence unto Bethel: and
punished. as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare fifty and two children of them.—**2 Kings 2:23, 24.**

Child Even a child is known by his doings, whether
sinnors. his work be pure, and whether it be right.—**Prov. 20:11.**

Foolishness is bound in the heart of a child; but the rod of correction will drive it far from him.—**Prov. 22:15.**

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.—**Prov. 29:15.**

Train them. Train up a child in the way he should go; and when he is old, he will not depart from it.—**Prov. 22:6.**

Command Children, obey your parents in the Lord: for
and this is right. Honor thy father and mother;
training. which is the first commandment with promise;

that it may be well with thee and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6:1-4.

Timothy. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. 3:15.

May be converted, Then were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.—Matt. 19:13, 14.

Then praise God. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.—Matt. 21:15.

Both young men and maidens; old men and children; let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.—Ps. 148:12, 13.

Precept and Promise. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them.—Eccl. 12:1.

I love them that love me; and those that seek me early shall find me.—Prov. 8:17.

Precept and Prayer. Little children, keep yourselves from idols. Amen.—1 Jno. 5:21.

Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?—Jer. 3:4.

41. SANCTIFICATION, OR BIBLE HOLINESS.

The Bible says plainly that "without holiness no man shall see the Lord." And that holiness must be absolute and perfect, as perfect as God himself. No sin can ever enter heaven. Again, conscious of our sin, we are constrained to ask, "Who then can be saved?" How is it possible for sinful man to be as sinless as the holy God? Of himself man can never be holy, else Christ would not have needed to come and live and suffer and die for him. The best men that have ever lived have not felt that they were holy. Indeed the better men have become the more they have realized their imperfections. The better men are, the worse they are. The better they are absolutely, the worse they are relatively. The higher up they get, the nearer they come to God, the more they are able to see and realize his infinite holiness and purity, and the more sinful and imperfect their own lives appear to them. Paul said, "Jesus came into the world to save sinners; of whom I am chief."

Perfect holiness, or sinlessness comes from perfect obedience to the Word of God, and man has never rendered this, does not, and never will. For any one to claim "sinless perfection" in himself, reveals a low conception of God's purity, of the requirements of his Word, a small measure of conscientiousness, and a low standard of Christian living. We can all be "perfect" if we put the standard low enough. But the standard is not variable as our conception of moral and spiritual things, but absolute and invariable, and very high, even as the Word of God. We must all measure up with that perfectly. If we fail in the least jot or tittle, we will be weighed and found wanting and so shut out forever. If we offend in one point we are guilty of all. James 2:10. We shall all be weighed and measured by the Word. This cuts off all hope for the moralist, the self-righteous, and all who are trusting in the perfectness of their obedience, for only one Man has ever obeyed the Word of God with absolute precision and perfection, the Man Christ Jesus.

Who then indeed can be saved? Only those who believe fully in Jesus, trust not at all in themselves, in their obedi-

ence, but completely in Christ's finished work. If we so believe and trust, God will transfer his perfect obedience to our account. Christ becomes our surety. We have obeyed the law perfectly in and through Jesus. On our faith God imputes his perfect righteousness to us. Here then is our holiness, and it is perfect, for it is Jesus himself, and this is our only hope of heaven.

If then, we are saved, not by what we have done because it is imperfect, but by what Christ has done for us, because it is perfect, may we live and do as we please, be careless about our conduct, because we are saved any way and it won't make any difference? Not at all; we will not want to. The truly regenerate soul, the one that has fully believed on Jesus doesn't want to sin. It is "a new creature," "old things have passed away, all things have become new." "We love what we once hated, and we hate what we once loved." Though because of our ignorance, weakness, the power of the world and the temptations of Satan, we may sometimes, perhaps often, even daily, sin, it is not because we want to, and it is our sorrow and grief when we do. The saving faith that imputes Christ's righteousness to us, in which we stand perfect, accepted and justified, also imparts a new nature to us, we are made "partakers of the divine nature," "born of God." And if we are born of God we must and will be like him. He hates sin and we must. And if we hate sin we will be ever watching and praying and striving against it. If we love sin we are not fit for heaven.

A pious military officer, desirous to ascertain what were the real feelings and views of a dying soldier, whom he had been instrumental in bringing to the truth, said, "William, I am going to ask you a strange question. Suppose you could carry your sins with you to heaven, would that satisfy you?" The poor dying lad replied, with a most affecting smile, "Why, sir, what sort of a heaven would that be to me? I would be just like a pig in a parlor." The Holy Spirit hates sin, and when we are "born of the Spirit," he takes up His abode in our hearts, and then we will hate sin too, especially in ourselves where it will be most clearly revealed. And when under the power and presence of the Spirit we really come to hate sin, we are pretty safe, for we shall not easily

go into or do that which we really hate.

The word sanctify in Scripture has four uses or applications; one of God, one of things and two of man. Of the two senses in which it applies to man, the first, which is being set apart for the service of God, is perfect on God's part at our regeneration and adoption. But the second, which is a changed and holy nature, is only begun in regeneration, and being dependent in a measure on our human weakness, blindness and ignorance, can never be perfect in this life; yet we should not be satisfied with any present attainment and cannot really please God without a continual striving for more of the divine likeness. This part of sanctification is progressive, and will be according to the degree of our consecration and obedience.

Remembering the two-fold nature of the child of God, human and divine, and that the human is still sinful in its nature and tendency, though after regeneration sin's power is broken so it can no longer rule and reign as before; and that the divine is God and absolutely sinless, such seemingly conflicting passages as I John 1:8, 10 and 3:6, 8, 9 and all others of similar character are clear and easily understood.

First: And I will sanctify the tabernacle of the set apart congregation, and the altar; I will sanctify also for service. both Aaron and his sons, to minister to me in the priest's office.—Ex. 29:44.

And for their sakes I sanctify myself.—Jno. 17:19.

Second: Whereby are given unto us exceeding great changed and precious promises; that by these ye might and holy be partakers of the divine nature, having nature. escaped the corruption that is in the world through lust.—2 Pet. 1:4.

For we are made partakers of Christ.—Heb. 3:14.

That we might be partakers of his holiness.—Heb. 12:10.

Holiness enjoined. Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

Perfect standard But as he which hath called you is holy, so be ye holy in all manner of conversation; because

set before us. it is written, Be ye holy; for I am holy.—1 Pet. 1:15, 16.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. 5:23.

Begun in regeneration. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1 Cor. 6:11.

Progressive. But the path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

But we beseech you, brethren, that ye increase more and more.—1 Thess. 4:10.

Seven Steps.

(To neglect these and fancy we are holy and sinless is like the ostrich with its head in the sand, thinking it is safe from the hunter.)

Holy Spirit working in us. 1. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.—Phil. 2:12, 13.

By the Word. 2. As new born babes, desire the sincere milk of the Word, that ye may grow thereby.—1 Pet. 2:2.

Now ye are clean through the word which I have spoken unto you.—Jno. 15:3.

Sanctify them through thy truth: thy word is truth.—Jno. 17:17.

By pastors and teachers. 3. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. 4:12, 13.

with all perseverance and supplication for all

4. Examine yourselves, whether ye be in the

Self-examination. faith; prove your own selves. Know ye not your own selves, how that Christ is in you, except ye be reprobates?—2 Cor. 13:5.

Self-denial. 5. And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

Prayer. 6. 7. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6:18.

Watchfulness. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.—1 Cor. 1:30.

All of

Christ and

Perfect

in Him.

42. PERSEVERANCE OF THE SAINTS.

This doctrine is sometimes called the "Preservation of the Saints." Both phrases are true. "Preservation" is God's part; "Perseverance" is our part. We would fail in our part, but God will never fail in his part. By his preserving grace he comes to our rescue and enables us to persevere. "For it is God which worketh in you both to will and to do of his good pleasure."

There are some earnest, honest souls who cannot understand and get hold of this blessed doctrine. The words of God in this study may help such. They will shake their heads at the old saying, "Once in grace, always in grace," and even argue strongly for the possibility of "falling from grace," or what they call "apostasy." They believe that a person may be a regenerated, saved child of God, an heir of heaven one day, and the next day fall away and be lost forever. What advantage or benefit there can be in such a belief it is hard to see. What comfort is there in such a thought? Why be so anxious to entertain and prove it? Belief in such apostasy is disbelief in the power and truth of God. Will such disbelief in God please him and promote our own growth in grace?

Those who believe in this kind of apostasy give two reasons: 1. The experience of some who have professed religion; 2. Some passages of Scripture that seem to teach it. On the first it is enough to say it is "judging according

to appearance," and we know this is no good ground, for "appearances are often deceiving." Many have been consistent even earnest members of the church, and some have even preached with sincerity and effect, and yet were not Christians at all, as they have afterwards realized and confessed when they have been really converted. A real Christian may "backslide" by neglecting duty, may do things not right, but he will repent and come back like Peter. If a professing Christian falls away and dies in sin and wickedness it is certain that he was never really converted. Apostasy properly speaking can be true only of mere professors of religion, not of real Christians. A backslider is a real Christian. The two words apply to two different classes, the one to formal, the other to real Christians.

On the second point, the teaching of the Scriptures, it is enough to know that all the plain, positive and unequivocal teaching of the Bible is in favor of the perseverance of the saints. Apostasy (of believers) rests in every instance on obscure, doubtful, or conditional passages; in parables or subjunctive forms of expression, and it is never wise to follow obscure and reject plain teaching. The texts usually cited in support of the apostasy of believers will be found on close study to apply first to mere professors of religion, second, some to backsliders, and third, others to the sin against the Holy Ghost.

The loss of the apostasy theory is very great in many ways. It holds out little encouragement for a sinner to seek salvation, for why seek long and earnestly for something he may lose the next day or week? And this uncertainty leads to much experimenting, "making a start," "trying it for a while," which is not God's method of grace at all, but leads to trusting in self rather than trusting in Jesus. It puts the soul in perpetual doubt as to whether it is saved or not, and keeps it in continual fear if it is saved that it may be lost at last, and such a condition is not conducive to growth or best service.

Three distinct evils come of the apostasy error: 1. It practically destroys the doctrine of regeneration, making salvation more a matter of reformation: 2. It unites faith and works as the ground of salvation. God will save us "if

we" keep in the way. And this compels the third evil; 3. The "sinless perfection" error, since if they sin, and the first time they sin, they are lost. Therefore they must profess not to sin, a contradiction and confusion, for their conscience tells them they do. If this apostasy doctrine be true how much sin would it take to be lost forever? One? two? ten? a hundred? One must do it; no line can be drawn. One sin ruined our first parents and one would destroy the soul now. Therefore to have any peace or assurance at all men must profess what they do not possess, sinlessness. Shutting our eyes, not seeing sin, is not ceasing to sin, or a very good way to keep from it; it is really a good way to get into it.

"Perseverance of the saints" has many and great advantages: First, it is according to the plain teaching of the word, as this study will show, and gets us out of the mists of error.

Second, it brings blessed peace and comfort, freeing the soul from fear, and so fitting for fullest service.

Third, such assurance and trust in God begets love and makes service easy.

Fourth, it makes religion so precious that it is worth seeking diligently for, Christ, the Pearl of great price, worth selling all that we have to possess.

Fifth, it is the end logically and Scripturally of regeneration, adoption and justification.

God can regenerate, adopt and justify but once. If a child of God could become a child of the devil, there could be no hope, for we can be born but once. The apostasy idea has reformation and not regeneration as its genesis. We can be reformed often, but only re-born once. Get the right full idea of regeneration, a new birth, a son of God, a divine and infinitely higher order of being than man was first created, and all is clear. A soul "born of God" is part God, and God cannot lose himself. Beware of making little of the fundamental doctrine of regeneration; it is the key to all this. May God help us all to get true views on all these questions.

The great safety of I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from

- the godly. the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.
- "Preserve thy soul." The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—Ps. 121.
- "Not cast out." All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.—Jno. 6:37.
- "Everlasting" means on me hath everlasting life.—Jno. 6:47.
- everlasting. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—Jno. 10:27, 28.
- Nothing separate. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.
- "God faithful." There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—1 Cor. 10:13.
- Why not believe this? a way to escape, that ye may be able to bear it.—1 Cor. 10:13.
- "Fear not." Fear thou not: for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Is. 41:10.
- "Able to keep." Now unto Him that is able to keep you from falling, and to preserve you faultless before the presence of his glory with exceeding joy;—Jude 24.

**"Never
leave."**

Let your conversation be without covetousness; and be ye content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.—**Heb. 13:5.**

**"Grace
sufficient."**

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—**2 Cor. 12:9.**

**Beginning
and
finishing.**

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.—**Phil. 1:6.**

**Able,
willing
and
faithful
to keep.**

For the which cause I also suffer these things: nevertheless I am not ashamed for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—**2 Tim. 1:12.**

**"Save to
the
uttermost."**

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—**Heb. 7:25.**

**Study this
"much
more."**

For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.—**Rom. 5:10.**

**"Faithful
Creator."**

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.—**1 Pet. 4:19.**

(By the side of the above clear, positive, declarative Scriptures, place the following subjunctive expressions, not one saying a true child of God can be lost; take your choice, and enter into doubt and fear, or peace and rest.)

"If."

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.—**Heb. 3:6.**

"If."

For if after they have escaped the pollutions of the world through the knowledge of the Lord

and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (See Matt. 12: 43-45.)—2 Pet. 2:20.

"If," When I shall say to the righteous, that he shall surely live; if he trust in his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.—Ezek. 33:13.

"Lest," Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb. 3:12.

"Lest," For if God spared not the natural branches, take heed lest he also spare not thee.—Rom. 11:21.

"Lest." But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.—1 Cor. 9:27.

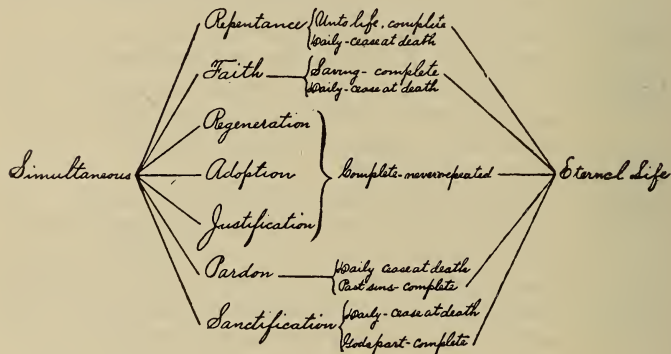
(Paul had no fear of the loss of his soul, but of his life work being worthless, castaway, valueless coin, mere "wood, hay and stubble," unless he disciplined his body. The clue to the right understanding of all the other texts above, and all other similar texts, has already been given. The doctrine of the "perseverance of the saints" does not encourage sin. If any one feels like sinning because he is saved, he has reason to doubt that he is saved. Let us get the truth, rejoice and be strong in it, live and teach it.)

Doctrinal Relations.

A brief but comprehensive outline view of some of the most important teachings of the Word that we have studied may be suggestive and helpful to many.

One { Father
Son
Holy Spirit } Bible and Salvation.

The Father, Son and Holy Spirit are one, and this unity is seen in God's giving us the one Bible, revealing his one plan of salvation for the world.



Seven is a Bible number denoting completeness, perfection, and in the above seven teachings concerning the salvation of man, we find a remarkable relation, harmony and unity. Repentance and faith are always put first in the Bible order and lead to the other five, yet all seven, in point of time when genuine or true, may be said to be simultaneous. The three central teachings are complete, never repeated, and never half done. We cannot be half regenerated, half adopted or half justified. They are wholly God's work. These three and the complete element in each of the other four have their issue in eternal life, the end God has in view for man's everlasting welfare and happiness. In repentance, faith, pardon and sanctification there are two elements, one completely finished when we are genuinely converted, but another element in each that is to continue as long as we live on earth.

We can never repent unto life again, but we need to repent of daily sins. We can never believe again to the saving of our souls, but we need to exercise Christian faith to the end. We can never have our past sins re-pardoned, but we need to pray daily, "Forgive us our debts." God has sanctified us "once for all," but we need to consecrate ourselves daily. See this in the next study.

43. CONSECRATION.

Consecration is man's part of sanctification, and consists in giving ourselves and all we have wholly to God for his service and use, not in theory only but in reality, our lives fully surrendered to him. This of ourselves in sin we could not do. But by His grace through the new nature imparted to and implanted in us at our conversion we may so consecrate ourselves. Yet this may not be without earnest effort on our part. We must diligently and persistently seek in prayer God's grace and submit to his guidance.

When we were converted our consecration was complete, we gave ourselves to God without any reserve. We said, "Here, Lord, I give myself to thee," and with our persons went all our possessions, and God saved us. If there had been any thing that we had been unwilling to give up or take up, the Lord by his Spirit would have shown it to us, as Jesus showed the young ruler his idol, and like him if we had not surrendered we would not have been saved. At our conversion all sin was cast out of our lives and forsaken by us; we gladly confessed Christ and took up our cross following him in willing service, our hearts filled with love and peace and joy in believing. But after a while by neglecting duty, ceasing to watch and pray and work, many take back much of their time, labor and means they had once consecrated to God, become backslidden in heart, lose most of their joy and peace, and have little or no power or inclination for service. Such need to come back to God in confession and re-consecration.

Mr. Beard drew a picture of a converted soul out of which sin had been cast or "evicted." Out of the door of this "House of Man soul" had been cast bottles and boxes and bundles and barrels of sin, falsehood, pride, envy, meanness,

lust, vanities, intemperance, self-righteousness, self-indulgence, etc., etc., and the devil was sitting there waiting to get all his baggage back into the house again as soon as the door was opened. He succeeds in getting much of his luggage back into many Christian hearts, to their great sorrow and loss for time and eternity. The devil is very cunning about his work. He will destroy the soul if he can by hindering it from accepting Christ, but when the grace of God triumphs and the soul surrenders to Jesus and is saved, the devil still pursues. He only left our Savior "for a season." He dogs the steps of the Christian all through his life to the end. Indeed he is far more persistent in tempting the Christian than he is in tempting the sinner. Satan is usually content to let the sinner alone as long as he is satisfied in his sin. It is only when he tries to come to God that the sinner feels the power of Satan. The devil knows he cannot get the soul of a true child of God. In six thousand years he has never got one out of the hand of God. Jesus said he could not and would not. Why then should he be so persistent? For two reasons:

1. The devil hates God and the children of God because they are his children, and when he cannot rob them of their souls, he is determined to rob them of their heavenly treasure. He does this by keeping them out of all the duty he can and in all the sin he can. He robs and wounds them as cruelly as the man that fell among thieves on the road to Jericho. Jesus is the "good Samaritan" ready to help the sin-wounded, Satan-bruised soul, if the soul will seek and trust his ministry.

2. The worse he can get Christians to live, the more he can keep sinners from coming to Christ. He cannot destroy the Christians' souls, but he can destroy other souls through their inconsistent lives. The devil has been working at this for six thousand years. It is his best weapon for destroying souls; hence his persistence in tempting Christians. Every where the unsaved are saying, and they are kept from coming to Christ by saying it, that there are so many "hypocrites in the church." They would not do what they see so many professing Christians do. Every unconsecrated Christian is helping the devil to destroy souls, more than helping Jesus to save souls, and losing eternal treasure besides.

The only safe life for the Christian is in his perfect consecration. So he may resist and defeat the devil, please God, and bless his own soul. If God has grace enough to enable the sinner to surrender and consecrate his life to God at first, he has grace enough to enable him to live the surrendered, fully consecrated life continually to the end.

God's part, For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.—**Deut. 7:6.**

Choosing us, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.—**Num. 3:6.**

Man's part, Therefore also I have lent him unto the Lord; as long as he liveth he shall be lent unto the Lord.—**1 Sam. 1:28.**

giving himself. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.—**Num. 6:3.**

God's part. Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and of beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.—**Lev. 27:28.**

Our part. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.—**1 Pet. 2:9.**

New Testament. For Moses had said, Consecrate yourselves to day to the Lord, even every man upon his son and upon his brother; that he may bestow upon you a blessing this day.—**Ex. 32:29.**

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

- The reason.** What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6:19, 20.
- Service, silver,** The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?—1 Chron. 29:5.
- gold, vessels.** But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.—Josh. 6:19.
- Results of disobedience:** But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zera, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.—Josh. 7:1.
- defeat,** So there went up thither of the people about three thousand men; and they fled before the men of Ai.—Josh. 7:4.
- death.** And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.—Josh. 7:25.

44. GROWING IN GRACE.

There can be no growth in grace until there is a life in grace, that is, only a true child of God can grow in grace. "Put a dry stick into the ground and dress and water it as much as you will, it will continue the same until it rot; but set a living plant by the side of it, and though much less at first, yet it soon begins to shoot, and in time becomes a wide, spreading tree." But where there is even life there can be little or no growth without carefully observing and follow-

ing the laws of growth. There are living plants that are so weak and dwarfed that there is no beauty or strength, usefulness or satisfaction in them. There are laws of growth for plants and there are laws of growth for souls in the spiritual life, and this study, in seven sections, will point out some of these laws. Note especially the seven steps in the fourth section.

The truth of the last study is essential as a beginning for this. It is largely or entirely wasting words to talk of "growing in grace" to an unconsecrated Christian, where no earnest desire to grow exists. But where there is a real "hungering and thirsting after righteousness" there is hope of growth and progress, for, as a hungry man will make some effort to find the food that will satisfy his hunger, so the spiritually hungry will seek to satisfy the soul's longing by using the "means of grace" for "growth in grace." If we are not growing in grace we are shrinking in it. It is hardly possible for a living thing to stand perfectly still. It has been truly said of a Christian, that he is like a man on a bicycle: he must go on, or he will soon go off. Note who may grow, to what point, that grace is promised, that the work is progressive, and carried on by seven definite acts. Neglect these steps and no soul can grow. Follow them and by the power of God's Spirit and his assisting grace every soul may grow very graciously.

I. Enjoined.

The command. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—2 Pet. 3:18.

II. Grace Promised.

Grace make us able. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

And he said unto me, My grace is sufficient for thee.—2 Cor. 12:9.

III. A Progressive Work.

"More and more." But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:18.

Healthy That we henceforth be no more children,

children tossed to and fro, and carried about with every
grow. wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.—Eph. 4:14, 15.

IV. Seven Steps.

Reading 1. Blessed is he that readeth, and they that
the Bible, hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.—Rev. 1:3.

Meditation, 2. Meditate upon these things; give thyself wholly to them; that thy profitting may appear to all.—1 Tim. 4:15.

Association, 3. We took sweet counsel together, and walked unto the house of God in company.—Ps. 55:14.

Public 4. Not forsaking the assembling of yourselves
worship, together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Heb. 10:25.

Prayer, 5. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

Exercise, 6. For I say unto you, That unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him.—Luke 19:26.

Abstinence. 7. Abstain from all appearance of evil.—1 Thess. 5:22.

V. Who May Grow.

The Grace be with all them that love our Lord
loving and Jesus Christ in sincerity. Amen.—Eph. 6:24.

humble. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.—Jas. 4:6.

VI. To What Point.

Jesus: Not as though I had already attained, either
His were already perfect: but I follow after, if that I
kingdom may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not
and service

first in our hearts. myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—**Phil. 3:12-14.**

VII. Benediction.

Grace, first and last. The grace of our Lord Jesus Christ be with you all. Amen.—**Rev. 22:21.**

45. AMUSEMENTS.

As the most who are ever saved are saved in young life, this subject is perhaps the greatest hindrance to the salvation of souls and their growth in the Christian life of any thing in the world. The commercialism of this age, the money-mania that has seized almost all classes keeps many middle aged and older people from being saved, but if it had not been for the love of pleasure many of these might have been saved before the love of riches got such a hold upon them. Business and money-getting keeps many older people from being saved and many more who are saved from growing in grace as they should. But if the love of money has "slain its thousands," the love of pleasure, the amusement craze of this age, is slaying its tens of thousands. Not only the young are beside themselves with regard to worldly amusements, but a multitude of the older people seem little less infatuated by them.

It is necessary that we should have, perhaps, some recreation. But part of this necessity arises from the intensity with which we give ourselves to the world's business. The extreme of business calls for the extreme of pleasure and we have two wrongs. If we would be more temperate in our business we could be more temperate in our amusements. Moderately engaging in business or amusement, both of the right kind, is not wrong. The immoderate indulgence of either is where the wrong comes to ourselves and others. As there are some lines of business that are absolutely wrong, ought not to be engaged in at all, so there are some lines of pleasure not to be thought of.

May we know what amusements are allowable? Yes; but for the Christian, especially one who wishes to be a

consecrated Christian, wishes to really grow in grace, the line will naturally be closer drawn than for the outside world. There are many things the world may do that the earnest Christian should not do. This need not hinder the earnest Christian or deter one who is not a Christian from taking up the cross; for the gain will be much greater than the loss as the next study will show. The earnest, consecrated growing Christian will soon cease to desire many of the world's pleasures. It may be an effort at first, but the greater joy that comes in the more faithful following of Christ will far more than compensate for all the self denial.

What might be considered right or wrong amusements? Anything that would be a transgression of the decalogue, murder, adultery, theft, lying, drunkenness, profanity, dishonoring parents, either in the letter or the spirit, or things that will lead to such sins, will not be thought of. That seven we will cut out clear. But here is another seven: drinking, (intoxicants), tobacco, cards and gambling, theater, dance, Sabbath desecration, bad books. Not one of these in any form can we indulge in if we want to be consecrated, growing Christians, and anyone who will become such a Christian will soon cease to want them in the least. Many professing Christians do all of these in greater or lesser degree, but they are not the most useful or happy Christians, or ever will be, if they are Christians at all, and there will always be this tormenting, haunting "if."

But how about these ten? Circus, street fairs, ten cent shows, novels, ball games, checkers, dominoes, flinch, authors, tennis, etc., and many more similar amusements. Perhaps none of these are essentially sinful and yet they may all be harmful. Some games as intellectual recreation, or physical exercise, any consecrated Christian might engage in. Our doing so should depend entirely on the influence of the game on us, and the influence of our example over others. Very few if any of these will the earnest Christian care anything about as he grows more and more into the likeness of Jesus. And he will suffer no sense of loss in giving these up. He will find so much richer and sweeter pleasure in the friendship, company and service of Jesus, that he simply will not want the worldly things; he will have outgrown them.

The mother of John Wesley was a wise woman and she gave to him this rule of life: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things,—that thing is sin to you, however innocent it may be in itself." Whatever makes us take less interest in our Bible, in prayer and Christ's service, we may be sure is not good for us. Music, especially Christian song, social gatherings, reading good books and papers, all religious meetings, good reading and lecture courses, and things of like character, will satisfy most if not all earnest souls in the way of amusement and recreation.

Vanity. I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.—**Eccl. 2:1.**

Waste — And not many days after the younger son
brings gathered all together, and took his journey into
want. a far country, and there wasted his substance with riotous living.—**Lu. 15:13.**

"God said." And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool.—**Lu. 12:19, 20.**

Lovers of pleasures more than lovers of God.—**2 Tim. 3:4.**

Blasting And that which fell among thorns are they,
life. which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.—**Lu. 8:14.**

Living But she that liveth in pleasure is dead while
death. she liveth.—**1 Tim. 5:6.**

Consider Rejoice, O young man, in thy youth; and let
the end. thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.—**Eccl. 11:9.**

Sowing Be not deceived; God is not mocked: for what-
and soever a man soweth, that shall he also reap. For
reaping. he that soweth to his flesh shall of the flesh reap

corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:7, 8.

The
"better
part."

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.—Heb. 11:24-26.

"Will it
pay?"

And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.—Lu. 18:29, 30. Mary hath chosen that good part, which shall not be taken away from her.—Lu. 10:42.

46. FOLLOWING JESUS.

Jesus is the "Good Shepherd." Those who truly believe in him are called his "sheep." He said to one of his sheep, "Follow me," and he says of all his true sheep, "My sheep hear my voice, and I know them and they follow me." If this word is true, it surely gets all of God's children in an exceedingly close place. If it is true, without any qualification, what must we conclude about those Christians, young or old, who dance, play cards, go to the theater, or do any of those questionable things spoken of in our last study? Only three conclusions are possible: FIRST, that Jesus would do all those things, and we are following him in doing them. But this is impossible, unthinkable. Jesus would cease to be a Savior to us if we could think of him doing as the world does. SECOND, that we are not his sheep if we do those things, for Jesus would not do them, and we would not be following him, and he says his sheep do follow him. THIRD, a kind of mixed proposition; that we follow him sometimes, in some things and in some places, but in these doubtful or sinful things we are following the world. This

may be the explanation, but is it not an unspeakably sad solution? unsatisfying to ourselves and dishonoring to him. Such a mixed following has never pleased God, and there is great danger to ourselves and to others in it. When we engage in these worldly things with great interest, alacrity and zest, and go reluctantly in the path of Christian duty following Jesus, does it not show that our hearts are really in the world? Our life proves that we love the world more than Jesus, no matter what our lips may say, and God says, "If any man love the world, the love of the Father is not in him."

Jesus says we are to be "the light of the world," and that we are to let our light so shine before men that they may see our good works, not our worldly works, and so they may be led to glorify God. By engaging in these worldly pleasures we are shedding the world's light and not the light of God. Our worldly light shines brighter and farther to the world than our Christian light. Our world light totally eclipses our Christ light. The light we are shedding is real darkness, a false beacon light, luring souls to destruction. We will find in the end that these worldly things have cost us an awful price; that "this world's empty glory, is costing us too dear."

How can we follow Jesus? He is our example. We are to think, speak and do as he did as nearly as we can, to follow in his footsteps, and these footsteps are clearly seen in the New Testament, so clearly that none of us need to be in any doubt, if we search there carefully. Through snow or mud we have often walked in the footsteps of others. Jesus walked through snow and mud of the world; the one would not, the other could not defile him, and will not us if we walk as he walked. Children and all of us follow in the footsteps of parents or others. Hence the danger of going in sinful and worldly ways. We are all setting and following examples.

We can walk in the footsteps of others when we can see them, in the day light, but not in the dark. Can we see the footsteps of Jesus? Yes; if we will receive the light and walk in it. There is natural light and spiritual light, natural light for natural walking and spiritual light for spiritual

walking, and there is a great difference between them. Natural light is external and shines on all alike. Spiritual light is internal and shines only on those who are willing to receive it. Two side by side may be in the same full natural light, but while one has the beautiful light of God in his soul the other may be in total darkness, as the children of Israel and the Egyptians at one time, and God now expects the one who has the heavenly light to let it so shine, unobscured by clouds of worldly things, that the one in darkness may be brought into the light. As the natural sunlight floods and fills the world, so the spiritual light of God floods and would fill souls, if they were not insulated by selfishness and unbelief, and the way Christians let their light shine will have much to do with the light reaching the souls of the unsaved; our worldly lives make their insulation of unbelief more complete.

There are a hundred footsteps of Jesus for us to follow that will make us to be light to all around us, but the seven given here are especially worthy of our attention, and if these are followed, in a general way they will enable us to follow all the others; note them: faith, trust, obedience, purity, love, humility, self-denial. The Holy Spirit will show us these footsteps of Jesus in the Word and help us to walk in them. Without the Holy Spirit it would be impossible for us to walk in them, and with but little of the Spirit they may seem hard steps, but with the fulness of the Spirit, and God has promised to give this fulness if we ask him, it will be easy and a great joy to us and make us a great blessing to others.

Perhaps no one of these steps will be harder than the last one, and yet when taken it is the most blessed one of all. It is the heart of the matter. We do not want self-denial but self-indulgence. We want to have our own way, go where we please and do as we please. The surrender, giving up our own way and the worldly things is a little hard at first, but when done brings great peace and blessing.

The following poem by George MacDonald illustrates this struggle with self and the final victory very beautifully:

I said, "Let me walk in the fields;"

He said, "Nay, walk in the town;"

I said, "There are no flowers there;"
He said, "No, flowers, but a crown."

I said, "But the sky is black,
There is nothing but noise and din;"
But He wept as He sent me back—
"There is more," He said, "there is sin."

I said, "But the air is thick
And fogs are veiling the sun;"
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into his hand went mine,
And into my heart came he,
And I walked in a light divine
The path I had feared to see."

The flowers of ease and worldly pleasure we are gathering and weaving into a crown for ourselves will soon fade and the crown perish, but the crown Jesus will give, though it be a crown of thorns to begin with, (he wore the thorn-crown first,) will be transmuted, transformed into a golden crown of glory at last, every thorn point a diamond brighter than shines in the diadem of any earthly king. "It will not seem hard in heaven." Will it not pay to be real sheep, faithfully following Jesus?

Faith. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—**Jno. 6:29.**

Trust. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.—**Matt. 27:43.**

Though he slay me, yet will I trust him.—**Job 13:15.**

Obedience. For I came down from heaven, not to do mine own will, but the will of him that sent me.—**Jno. 6:38.**

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—**Phil. 2:8.**

Purity. Blessed are the pure in heart; for they shall see God.—**Matt. 5:8.**

Keep thyself pure.—**1 Tim. 5:22.**

Love. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.—**1 Jno. 4:10, 11.**

Humility. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—**Jno. 13:5.**

Humble yourselves in the sight of the Lord, and he shall lift you up.—**Jas. 4:10.**

Self-denial. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—**2 Cor. 8:9.**

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.—**Matt. 16:24.**

47. THE CHURCH.

Our English word church is taken from the Greek word *Ekklesia*. In all the literature of the world at the time the New Testament was written there was no word exactly denoting such a body as Jesus intended his followers to be organized into, but this word *Ekklesia* came the nearest to representing such a body, and hence he used it, adapting it with one or two slight changes, which changes he has clearly indicated in the gospels and epistles. If he had not used this word it would have been necessary for him to coin an entirely new word, which might have been much harder to understand than this. To understand "church" we must understand this Greek word from which it is taken.

Ekklesia was the regular, lawful assembly in a free Greek City. These "free cities" in the Roman Empire were free, really little independent democracies, neither monarchies or aristocracies. Each one was left to manage its own affairs, without any regard to other cities, or any interference from the government at Rome, so long at least as they were not disloyal to that government.

The word church taken from this Greek word is used with three meanings or applications: **First**, the heathen sense, mentioned above, meaning a regular, lawful, orderly civil assembly, possessing certain rights, well defined, not all the people, the same word, *Ekklesia*, translated in three instances "assembly," and in all other cases "church." "Some therefore cried one thing and some another; for the assembly (*Ekklesia*) was confused." "But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly (*Ekklesia*)." "And when he had thus spoken he dismissed the assembly (*Ekklesia*)." Acts 19:32, 39, 41. All the people gathered together would be a crowd or mob, and the word "oklos," not "*Ekklesia*," would be used.

Second, the Jewish sense, meaning the Jewish nation, natural or proselyte, but all circumcised; definite and certain qualifications and rights: "This is he, that was in the church (*Ekklesia*) in the wilderness," Acts 7:38. "Saying, I will declare thy name unto my brethren, in the midst of the

church (Ekklesia) will I sing praise unto thee."—Heb. 2:12.

Third, the Christian sense, taken from and like the others, used all through the New Testament. Ekklesia, or church, is used 115 times; 110 times in the Christian sense, 3 in the heathen and 2 times in the Jewish (see above). Of the one hundred and ten times used in a Christian sense, 90 times it means a visible, local, organized body of Christian believers, and this is the ordinary, primary and literal significance of the word. The other 20 times means the church in its universal character, or aggregation of local churches, yet never once as a confederation, hierarchy or oligarchy. "Husbands, love your wives, even as Christ also loved the church (Ekklesia), and gave himself for it."—Eph. 5:25.

Five points of comparison of the two words will help to a clearer understanding of our subject.

Ekklesia.

1. A definitely organized civil body or assembly in a free Greek city.

2. Entirely independent of every other civil authority or power.

3. Consisted of a definitely summoned and called out number of members from the city, and duly qualified.

4. These members possessed certain definite qualifications: they must be males of age and citizens; not women or children, or slaves or the common populace.

5. The members possessed certain rights and privileges: choose their officers and enact laws for their government.

Church.

1. A definitely organized Christian body.

2. Entirely independent of any other civil or ecclesiastical authority or power.

3. Consists of members very definitely called out from the world, duly qualified, and elected to membership by the voice of the church.

4. The members possess definite qualifications: they must have believed on and confessed Christ, been regenerated; give evidence of a changed life, in being baptized, and following Jesus in good works; they may be men, women or even children, if old enough to believe.

5. The members have certain rights and privileges: Choose their own officers, and make rules and regulations touching minor matters affecting each local body; their constitution and general laws affecting all bodies alike found in the Bible and especially in the New Testament.

By this comparison it will be seen that the Ekklesia and the church are practically identical in the first three points, remembering that the first was a secular and the latter is a spiritual body. In the fourth point there is an enlargement of the church, admitting a much larger range of membership, while in the fifth point there is an abridgement of privilege, in that the church may not enact fundamental or general laws, these being already given in the Bible. It will be noticed that this difference between the church and the Ekklesia, this enlargement and abridgement, Jesus has himself made. We have no right to make any change where he has not made it. In no essential element of the Ekklesia have we any right whatever to make a change, to expand or contract.

By a careful reading of the seven sections of the following Bible study of the church, these seven characteristics of the church will appear:

1. It is composed of professed believers, baptized on profession of their faith, and acting with perfect voluntariness. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure." 2 Thess. 1:3, 4. "And Philip said, If thou believest with all thine heart, thou mayest (be baptized). And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37. Then Philip baptized him. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts 18:8.

2. It is a local independent body. "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, If I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out." 3 John 9, 10. No popes or other mighty church dignitaries.

3. It has power to receive and exclude members and to

E BIBLE COMPANION

do business for Christ. "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14:1. "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3:10, 11. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2, 3.

4. It holds the fundamental doctrines of the gospel. "Only let your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27.

5. It has had a continued existence. "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

6. It was never apostate. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2:19.

7. It has never persecuted. In all the New Testament there is not a single thought of compelling members in by force, driving them out, or burning heretics for forsaking the faith. "In meekness instructing those that oppose themselves * * * that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:25, 26.

Jesus is himself the foundation of the church, the Rock on which it is built, and it had its beginning while he was in the world, in his twelve disciples and the one hundred and twenty gathered together in Jerusalem at the time of his ascension. It was a church in most essential features, preaching the Word, baptizing, teaching and transacting business for the Lord. On the day of Pentecost it was greatly enlarged but was not yet complete, having no deacons and being little more than a Jewish church. The first members had no idea

that the gospel was to be preached to all the world, or that the Gentiles were to come into the church. In the sixth chapter of Acts we have the deacons chosen, in the tenth the Gentile pentecost in the house of Cornelius, Peter from his vision and this incident learning the full meaning of the gospel. In the thirteenth chapter of Acts the evolution of the church seems about complete, as the apostles are sent forth on their first great missionary tour, thus carrying out the great mission of the church.

I. Independent.

"Churches," Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.—Acts 9:31.

And so were the churches established in the faith, and increased in number daily.—Acts 16:5.

or

And all the brethren which are with me, unto the churches of Galatia.—Gal. 1:2.

"Church,"

The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.—1 Cor. 16:19.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.—2 Cor. 8:1.

but no

And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.—Col. 4:16.

federation.

And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house.—Philemon 2.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.—Rom. 16:1.

II. A Definite Body.

Church at
Thessa-
lonica.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ.—2 Thess. 1:1.

Any

And if he shall neglect to hear them, tell it

church. unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—**Matt. 18:17.**

Church at Jerusalem. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.—**Acts 8:1.**

Any local church. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?—**1 Cor. 14:23.**

Antioch. Now there were in the church that was at Antioch certain prophets and teachers.—**Acts 13:1.**

Church at Corinth. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord.—**1 Cor. 1:2.**

Ephesus. Unto the angel of the church of Ephesus write.—**Rev. 2:1.**

All definite bodies. And unto the angel of the church in Smyrna write.—**Rev. 2:8.**

And to the angel of the church in Pergamos write.—**Rev. 2:12.**

And unto the angel of the church in Thyatira write.—**Rev. 2:18.**

III. Baptized Believers.

Our example. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.—**Mark 1:9.**

Following. Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.—**Matt. 16:24.**

Command, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—**Matt. 28:19.**

obeyed. Then they that gladly received his word were baptized: and the same day there were added

unto them about three thousand souls.—Acts 2:41.

IV. Joined, Associated, Continuing in Fellowship.

Fellowship. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2:42.

Together. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.—Acts 1:14.

"One accord." And when the day of Pentecost was fully come, they were all with one accord in one place.—Acts 2:1.

Unity. Endeavoring to keep the unity of the Spirit in the bond of peace.—Eph. 4:3.

No divisions. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1:10.

Walking together. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.—Phil. 3:16.

Dissenters not allowed. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.—Rom. 16:17.

V. Keeping Christ's Ordinances.

Ordinances. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.—1 Cor. 11:2.

Traditions. Therefore, brethren, stand fast, and hold the (apostolic) traditions which ye have been taught, whether by word, or our epistle.—2 Thess. 2:15.

Remembering. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.—1 Cor. 4:17.

The For I have received of the Lord that which also

ordinances kept. I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:23-26.

When they heard this, they were baptized in the name of the Lord Jesus.—Acts 19:5.

Corrupters even then. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.—2 Cor. 2:17.

VI. Obeying Christ's Laws.

Christ the only lawgiver. Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Matt. 18:15-18.

Commanded to observe. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:20.

Obedience a test of love. If ye love me, keep my commandments.—Jno. 14:15.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.—Jno. 14:21.

Christ the foundation, apostles and prophets, Jesus Christ himself being and the chief cornerstone.—Eph. 2:20.

Head. And he is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence.—Col. 1:18.

VII. Officers.

Pastors and deacons. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.—Phil. 1:1.

Pastor. For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (pastors) in every city as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop (pastor) must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.—Titus 1:5-9.

Pastor, or overseer. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Eph. 4:11, 12.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

Deacons. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the

faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3:8-13.

**Pastors
ordained.**

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.—Acts 14:23.

**Deacons
ordained.**

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them.—Acts 6:3-6.

48. BAPTISM.

We saw in the last study that Christ gave his church two ordinances, baptism and the Lord's supper. Much difference of opinion has existed concerning both of these ordinances, as to the meaning, mode and purpose of them. If, however, we come to the Bible alone as our guide we shall not find any difficulty in knowing what Christ intended in giving these ordinances. This study and the one following will make it quite plain. While the Scriptures make it plain, the following summary of ten points, two handfuls of truth, drawn from Scripture and history, will help to make this subject of baptism yet plainer to all.

1. **Christian baptism** is the immersion of a believer in water, into the name of the Father, and Son, and Holy Ghost. If any one is not clear about this the Scriptures cited will make it plain. Nothing else was practiced as baptism in the beginning. "Sprinkle" is not found once in the New Testament, "sprinkled" twice, "sprinkling" four times, "pour" three times, "poured" fourteen times, "pouring" once, and "poureth" once, but not one of these is ever mentioned in connection with baptism anywhere. This is a remarkable fact and should of itself be enough to satisfy every one. There were Greek words meaning sprinkle and pour, and if one of these words or any derivative from them had ever been used even once in speaking of baptism, we might be in some doubt, but when they are never so used, we can have no doubt at all. We cannot even think of those acts as baptism, from a Bible standpoint.

2. **The word baptize**, from the Greek "baptizo," means immerse. That is its first, primary, or standard meaning. All the Greek lexicons agree on this, and scholars universally admit it. English dictionaries may give different meanings. These often give an assumed meaning of a word, the meaning custom has attached to it. But we need to remember that this is not an English but a Greek word, and all the Greek lexicons agree that its original meaning is to "dip" or immerse.

3. **Every place where baptism is mentioned** in the New Testament points to immersion, "in Jordan," "much water there," "went down both into the water," "come up out of the water," "buried with Him in baptism," and many more as will appear in this study.

4. **The apostles and early church practiced this and nothing else.** The real scholarship of the world now agree in this. Luther, Calvin and Wesley all say that Jesus was immersed. There is not a single case of baptism by aspersion or affusion for more than two hundred years of the early history of the church, and then but once in the case of a sick man having water poured upon him in his bed. For thirteen hundred years immersion was the all but universal mode, and the Greek church has never practiced anything else. Immersion has the following four beautiful points of symbolism:

5. It shows the death, burial and resurrection of Christ.

This is the whole gospel, and every time a real baptism is performed, the gospel is preached in picture form, as an object lesson. Jesus knew just what he wanted and gave us a form full of meaning. Sprinkling and pouring have no meaning. Or, if they have any meaning, it is negative, that Christ neither died, was buried, nor rose again.

6. It shows our death to sin, burial to the old life and resurrection to a new life. A real baptism means as much of us as of Christ, and is a wonderful declaration of our purpose. Jesus intended it to show this, and we have no right to substitute something else without meaning. If sprinkling could have any meaning to us, it would mean that we want to die a little to sin, be buried a little to the old life, and that we mean to live the new life just a little.

7. It shows the complete cleansing of the blood. Baptism does not cleanse from sin; the blood does that. Baptism shows outwardly what the blood has done inwardly. Sprinkling shows that we have been cleansed from sin only a very little.

8. It shows or symbolizes the complete regenerating, renewing work of the Holy Spirit. They were baptized in the Holy Ghost on the day of Pentecost. (See Acts 1:5, R. V. margin). Sprinkling shows a very slight work of the Spirit, little more than a reformation.

9. Christ set us the example in being immersed himself of John into Jordan. (See Mark 1:5, R. V. margin).

10. Christ has commanded us to be baptized, or immersed.

When we see how immersion fulfills all of our Savior's thought and purpose in this ordinance, and how far short of this sprinkling or pouring falls, it should not take any honest, earnest soul long to decide. Especially may this be true after reading the following Scriptures:

(Sprinkle is not given for it is not used).

"Sprinkled" For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people.—**Heb. 9:19.**

Never a baptism. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—**Heb. 10:22.**

"Sprinkling" For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.—**Heb. 9:13.**

four times, Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.—**Heb. 11:28.**

always blood. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—**Heb. 12:24.**

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus.—**1 Pet. 1:2.**

"Pour," And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.

three times. And on my servants and on my hand maidens I will pour out in those days of my Spirit.—**Acts 2:17, 18.**

Never meaning baptize. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.—**Rev. 16:1.**

"Poured" Then came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.—**Matt. 26:7**

14 times, For in that she poured this ointment on my body, she did it for my burial.—**Matt. 26:12.**

mostly in And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box and poured it on his head.—**Mk. 14:3.**

Revelation, And poured out the changers' money, and overthrew the tables.—**Jno. 2:15.**

never And they of the circumcision which believed

used of were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.—Acts 10:45

baptism. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.—Rev. 14:10.

“Pouring” And he went to him, and bound up his wounds, once. pouring in oil and wine.—Lu. 10:34.

“Poureth,” After that he poureth water into a basin, and once. began to wash the disciples’ feet.—Jno. 13:5.

(The word baptize in different forms is found about 80 times in all, about 30 or 35 times in this study.)

“In And were baptized of him in Jordan confessing Jordan.” their sins.—Matt. 3:6.

Jesus Then cometh Jesus from Galilee to Jordan our unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. example. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matt. 3:13-16.

Command- Go ye therefore, and teach all nations, baptiz- ed in the ing them in the name of the Father, and of the name of son; and of the Holy Ghost.—Matt. 28:19.

the John did baptize in the wilderness, and preach Trinity. the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea. And they of Jerusalem, and were all baptized of him into the river of Jordan, confessing their sins, (R. V. margin).—Mark 1:4, 5.

“Into And it came to pass in those days, that Jesus Jordan.” came from Nazareth of Galilee, and was baptized of John into Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.—Mark 1:9, 10.

**Import-
ance of
baptism**

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.—Lu. 3:21.

"in water."

John answered them, saying, I baptize in (R. V. margin) water: but there standeth one among you, whom ye know not.—Jno. 1:26.

These things were done in Bethabara beyond Jordan, where John was baptizing.—Jno. 1:28.

**Sent of
God.**

And I knew him not: but he that sent me to baptize in water (R. V. margin), the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth in the Holy Ghost.—Jno. 1:33.

**"Much
water."**

After these things came Jesus and his disciples into the land of Judea; and there be tarried with them and baptized. And John also was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized.—Jno. 3:22, 23.

**Jesus
baptized.**

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not but his disciples).—Jno. 4:1, 2.

**"In the
Holy
Ghost."**

For John truly baptized in water; but ye shall be baptized in the Holy Ghost not many days hence. (R. V. margin).—Acts 1:5.

**Symbolic
cleansing.**

Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2:38.

**No impos-
sibility.**

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.—Acts 2:41.

**Supposed
he had
faith.**

But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both

men and women. Then Simon himself believed also; and when he was baptized, he continued with Phillip, and wondered, beholding the miracles and signs which were done.—Acts 8:12, 13.

“both into,” And he commanded his chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.—Acts 8:38.

Paul. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.—Acts 9:18.

Lydia. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, Come into my house and abide there. And she constrained us.—Acts 16:15.

No Infants, all believed. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—Acts 16:33, 34.

No Infants baptized. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.—Acts 18:8.

Re-baptized. When they heard this, they were baptized in the name of the Lord Jesus.—Acts 19:5.

Why tarry? Figurative washing. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22:16.

Baptism a figure. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Pet. 3:21.

“Buried.” Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2:12.

Baptism Know ye not, that so many of us as were bap-

a symbol of death, burial and resurrection. tized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6:3-5.

Seven "ones" all one. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Eph. 4:4-6.

Who may be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—Acts 8:37.

Believers. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house*** And (he) was baptized.—Acts 1:31, 33.

Who may baptize? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.—Matt. 3:15.

Those who have been baptized. Then they that gladly received his word were baptized.—Acts 2:41.

Paul. And he received sight forthwith, and arose, and was baptized.—Acts 9:18.

And he saith unto them, Follow me, and I will make you fishers of men.—Matt 4:19.

Chosen ones: The disciples, Paul. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel.—Acts 9:15.

Ordained: Paul, Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.—Rom 1:1.

Disciples, Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.—Jno. 15:16.

Timothy. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—**Tim. 4:14.**

And when they had fasted and prayed, and laid their hands on them, they sent them away.—**Acts 13:3.**

49. THE LORD'S SUPPER.

The ordinances Christ gave his church, baptism and the Lord's supper, are very important, but we must be careful not to attach more importance to them than he did himself, for in so doing we may pervert into a real curse what he intended as a great blessing. Both ordinances are to be observed in his way and not in our own way; we are neither to add to them, take away anything from them, nor substitute something else in their place.

To make the ordinances saving sacraments, as millions in the world have believed and done, is to utterly pervert the whole plan of gospel teaching in regard to salvation. We have already seen that salvation is of grace through faith and not of works at all. Millions have believed that baptism saves and that we cannot be saved without it, and the same of the Lord's supper. So far is this false view from the truth, that no one has any right to be baptized or to partake of the supper who has not been saved. They belong in the church and are for the saved, and never for the unsaved.

If they do not save us, some one may say, "Then why be so particular about them?" Because, if we are saved, we love Christ, and he says, "If ye love me ye will keep my commandments." We keep them because we love him, and want to do them in his way, as he taught us and set us the example. To persist in taking our own way, is small evidence, really no evidence, that we love him at all. He says, "Why call ye me, Lord, Lord, and do not the things that I say?" And again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Then surely we ought to study carefully the teaching of the Word on these subjects, and try earnestly to find his way. What we do according

to his will, the teaching of the Word, will be "gold, silver, precious stones," and for it we shall have a reward. If sprinkling for baptism is not in the Bible, it is only "wood, hay and stubble"; that much of our works will sure be burned up and we shall "suffer loss." How much better to do just what Jesus teaches. The apostle says, "Look to yourselves that ye lose not that which ye have wrought; but that ye receive a full reward."

Our Savior instituted his supper the night he was betrayed, at the close of the passover meal, after Judas had gone out to betray him, only the eleven partaking of it at that time. No definite time was set for its observance. We have no record of its observance for about seven weeks after its institution. Then for a short time it was observed every day, then once a week, and later at longer intervals. The ordinance was given to the church, to be observed in the church and by the members of the church, not by any one and every one as they may choose. It is a church ordinance and not a kingdom ordinance. The kingdom is all God's children, but has no organization. The church is a definitely organized body, having well defined qualifications of membership, as we have seen in the study on "the church," and only the members have right to the supper. Members of different religious bodies may not commune together, for this would destroy unity, one of the things the supper is designed to represent. There was but one church at first and they all communed together. There will be but one church above; we will all be one again there. But now the penalty of a divided church is a separate communion. This will appear very plainly in the Scriptures of this study, and in the following points:

A remarkable four-fold feature runs all through this ordinance; four heads, with four points in each, institution, elements, purpose, who partake.

1. **The Institution;** this is given in all four of the gospels, near the end of each.

2. **The elements:** Unleavened bread, unfermented wine, communicants, the members of the church; administrator, pastor, or ordained minister, as acting pastor.

3. **The purpose.** This is four-fold: (1) memorial, to remember Christ, "This do in remembrance of me." (2) To

show his death. "As oft as ye do this, ye do show forth the Lord's death." (3) Express unity, "Ye are one body." It must be a united body that surrounds the table and partakes of the supper. This will appear more fully under the next head. (4) Perpetual, to be observed by the church "till he comes."

4. Who may partake? Four very clear points here. (1) Those who have been regenerated, or "born again," (2) These must also have been baptized. So far as we know only regenerated, baptized believers partook of the supper at first. (3) They must all be of one faith, "and they continued steadfastly in the apostles' doctrine." (4) church fellowship. "They continued in fellowship, and in breaking of bread." These four prerequisites are very clearly given in Acts 2:41,42, the first account we have of the observance of the supper after it was instituted. By a careful study of these verses it will be seen that what is called "open" or interdenominational communion is Scripturally impossible. The communicants must be regenerated, baptized, of one faith, and fellowship. One step, members of a number of religious bodies may all have alike. They have been regenerated. But this only makes them members of Christ's kingdom and not of his church, and the supper is an ordinance in the church. Christ put it there, and we have no right to take it out. Farther than this we cannot go together. Many have not been baptized, and none of the bodies have faith and fellowship alike. Each denomination believes that it has all these steps, hence each can consistently partake in its own communion, but with all existing differences it would be impossible in or between the different bodies. As to whether any denomination can Scripturally observe the supper or not, will depend on whether they are carrying out the real teachings of the Bible. Controversy is deplorable. "Let each be fully persuaded in his own mind." Many lose the meat of this ordinance in contending about the shell. If we have hard thoughts towards those who differ with us on this question, we are almost certain to miss the right observance of the ordinance no matter where we are. The real communion is in our thought and prayer toward God and Christ. If we are right it will be again, "gold, silver, precious stones." If we are wrong it will be more "wood, hay

and stubble." But these Scriptures will pay for a careful reading and study.

Instituted. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26:26-28.

Commanded. And he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—Luke 22:19, 20.

Commanded. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.—1 Cor. 11:2.

Observed. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.—Acts 20:7.

Received. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took

Transmitted. bread: and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:23-26.

Prerequisites.

Regeneration. 1. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Jno. 3:3.

- Baptism.** 2. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mk. 16:16.
- Sound doctrine,** 3. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.—Matt. 16:12.
- including** Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—1 Cor. 5:7, 8.
- right life.** But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.—1 Cor. 5:11-13.
- Fellowship.** 4. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.—1 Cor. 12:12.
- Four in one:** Then they that gladly received his word were regenerated; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in fellowship. prayers.—Acts 2:41, 42.
- regeneration, baptism, unity of faith,** **Manner of observance.** Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be sincerely, guilty of the body and blood of the Lord. But let prayerfully, a man examine himself, and so let him eat of that bread, and drink of that cup.—1 Cor. 11:27, 28.
- with** Examine yourselves, whether ye be in the

self faith; prove your own selves. Know ye not your
 Examination. own selves, how that Jesus Christ is in you,
 tion. except ye be reprobates?—2 Cor. 13:5.

50. KINGDOM OF GOD.

A little study of this subject will help to a better understanding of the church. They are not the same. The "Kingdom of God," or "Kingdom of Heaven," the two used interchangeably, as seen in the two first texts of the study, and both meaning the same thing, means the spiritual kingdom which Christ set up under the gospel; spiritual as distinguished from the literal kingdoms of Israel and Judah in the old dispensation. Of this new spiritual kingdom John the Baptist was the forerunner or herald, but not a member. Though saved, John was yet counted in the old and not in the new kingdom.

In this spiritual kingdom every soul saved under the gospel is a member, and only saved souls are members of it. This spiritual kingdom is not an organized body, and to it is committed no ordinances or specific mission as an institution, though the individual members of it, every saved soul, is under obligation to carry out the teachings of Christ, except in those things specifically committed to the church, and even of the things committed to the church, the ordinances and all organized work, every child of the kingdom should have a part, for every such child ought to be a member of the church.

The church is a definitely organized body as we have seen, and to it is committed the ordinances, and Christ's organized work in the world. He knew what was best for his people and his work. Organization in every thing is essential to greatest efficiency. The difference between the kingdom and the church is the difference between a mass of people and a disciplined army. There may be some members in the church who are not in the kingdom. The church being an organized body this is possible, yet it is not Christ's will that there should be any in his church who are not in the kingdom, and evidently it was his purpose to have the church co-extensive with the kingdom, that is, that every saved soul, every member of the kingdom, should be a mem-

ber of the church, and for any saved soul to stay out of the church, is disloyalty to the King.

The "Kingdom of God," having its beginning on earth, will have its ending in heaven. At least four distinct phases of the kingdom are presented in the New Testament.

"Kingdom of Heaven," Verily I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.—Matt. 11:11.

used inter-change-ably. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.—Lu. 7:28.

The reign of grace, **Four Views of the Kingdom.**

1. But rather seek ye the kingdom of God; and all these things shall be added unto you.—Lu. 12:31.

God's spiritual kingdom And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.—Mk. 12:34.

on earth. The And as ye go, preach, saying, The Kingdom of heaven is at hand.—Matt. 10:7.

gospel and its 2. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. 21:43.

benefits. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mk. 10:15.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.—Matt. 13:47.

grace, in the individual soul. 3. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

- Heaven, 4. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.—**Lu. 14:15.**
- or the Kingdom Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.—**Matt. 5:10.**
- and reign of glory. • Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—**Matt. 5:19, 20.**
- But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.—**Matt. 26:29.**
- Pray for it. Thy kingdom come. Thy will be done in earth, as it is in heaven.—**Matt. 6:6.**

51. THE SABBATH.

In the second chapter of Genesis we are told that when God had finished his six days of creation he rested on the seventh day, sanctifying and blessing it, and so setting it apart as a Sabbath, "hallowed it." In the twentieth chapter of Exodus the commandment to keep the seventh day of the week as a Sabbath is definitely given, and the reason assigned, that God had done his great work of creation in six days, and made a Sabbath of the seventh day. Because God had so labored and rested, man is also to labor six days and rest the seventh. Though no command is recorded before this time, it is evident from the words used in giving the command, that there had been a Sabbath from the beginning, yet possibly not observed by the Jews in their Egyptian bondage. From the thirty-first chapter of Exodus it appears that the seventh-day Sabbath was especially given to the Jews.

While the commandment was clear, positive and strict,

the Jews through centuries had added a great deal to it, until it had become more of a burden than a blessing. Jesus came and swept away these burdensome details, showing that the Sabbath was made for man, to be a real blessing to him, to be used for religious work and worship, works of necessity and mercy being allowed.

Following the failure of the Jews to receive the Messiah, they were left with the old Sabbath, as one of their distinguishing marks. All who religiously observe the old Sabbath are Jews, or Judaizing Christians. Jesus gave his church and all his followers a new day, the Christian Sabbath, or first day of the week. For this we simply have the example of Christ, the apostles, and the early church. After Christ's resurrection we never have a single instance of Christians meeting on the old Sabbath, or observing it as a day of worship. So far as we have any record they always met on the first day of the week, the Christian Sabbath. It is sometimes said that the Emperor Constantine changed the day, but this is evidently a mistake either ignorantly or wilfully made, for the first day was the one in most common use as the Sabbath by Christians, and he could not change it. To avoid confusion, as some were still observing the old Sabbath, Constantine simply decreed that the day in most common use by Christians should be the Sabbath. Jesus changed the day by his example, and all who observe the first day are now following him, so far as the day is concerned. In the creation of the world and the redemption of man a very special honor rests upon the first day of the week, or Christian Sabbath. On it God the Father created light, Jesus Christ the Son rose from the dead, and the Holy Spirit made his descent, on the day of Pentecost.

"On thee, at the creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee, our Lord victorious,
The Spirit sent from heaven;
And thus on thee, most glorious,
A triple light is given."

A most important thing for us today is to use the day

in God's way, really making it a day of rest, spiritual work and worship, avoiding the awful desecration of the day in worldliness and wickedness, so prevalent in this time, or even using it as a kind of holiday or day of amusement. It is still God's day and he is jealous of it, blessing those who rightly observe it, and punishing nations, families or individuals that disregard it. Read this study carefully and note the origin, change, and proper observance of the Sabbath. This incident will well illustrate:

"In New Hampshire there were two neighborhoods, one of six families and one of five. The six families disregarded the Sabbath. In time five of these families were broken up by separations of husbands and wives, the other by the father becoming a thief. Eight or nine of the parents became drunkards, one committed suicide, and all came to penury. Of some forty or fifty descendents, about twenty are known to be drunkards and gamblers and dissolute, four or five have been in state prisons, some are in the almshouse; only one became a Christian, and he after having first been outrageously dissipated.

"The other five families that regarded the Sabbath were all prospered. Eight or ten of the children are consistent members of the church; some of them became officers in the church, one is a minister of the gospel, one a missionary in China; no poverty among any of them. Those who have died have died in the peace of the gospel. Oh! is there nothing in remembering God's holy day?"

I. Instituted.

God's day. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.—**Gen. 2:3.**

For Jews. It shall be a sign between me and the children of Israel forever.—**Ex. 31:17.**

For all. And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—**Mk. 2:27, 28.**

II. The Change.

Example Then the same day at evening, being the first day of the week, when the doors were shut where

the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.—**Jno. 20:19.**

of And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.—**Jno. 20:22.**

Christ. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.—**Jno. 20:26.**

Pentecost. And when the day of Pentecost was fully come, They were all with one accord in one place.—**Acts 2:1.**

Early church. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.—**Acts 20:7.**

First day. I was in the Spirit on the Lord's day.—**Rev. 1:10.**

Day of worship. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—**1 Cor. 16:2.**

III. Proper Observance.

Old Testament. Turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.—**Is. 58:13.**

Example And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read.—**Lu. 4:16.**

In the Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—**Col. 3:16.**

New Testament. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
—Heb. 10:24, 25.

52. THE RESURRECTION.

The resurrection of Christ, and through him of all the dead, is one of the fundamental doctrines of the gospel. Paul in the fifteenth chapter of first Corinthians gives this summary: "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." The death and resurrection of Jesus are the two great pillars of the gospel. These two doctrines the disciples and early Christians were constantly preaching; hence their great success. The resurrection especially met with opposition, but the apostles went on preaching it, and many believers were found. Some denied then, especially the Sadducees, and some disbelieve now, declare it impossible. But all such doubters should consider that if man himself with his little knowledge and power has yet done a hundred things that have been declared impossible, it ought not to be thought such a great matter that God with his infinite knowledge and power should do this. It is tremendously foolish to rate God as having less power than man.

The resurrection of Christ is the crowning miracle of the Word of God. And miracles need not trouble any one, and will not with a little reflection. As God's foreknowledge explains every prophecy, so he has made provision for every miracle. They are but a part of his great plan. What is impossible with man, we must admit could be easily possible with God, else he is no God at all, no more than a man. To say "impossible" of the works of God, only shows that we have no real conception of God. Think what we may of ourselves, but let us not limit the power of the great and Holy One.

Five proofs of the resurrection of Christ may be given

that may help to remove difficulty from the minds of some honest doubters; yet why doubt at all? Doubt weakens; faith makes strong.

1. **The carefulness of Christ's enemies** to make sure there was no deception practiced by him or his friends, in sealing the stone and setting the watch, is a very strong proof of his resurrection. We are glad they were so careful. It makes his resurrection certain. God makes the rage of man to praise him. The devil sometimes outdoes himself. His acts and the deeds of wicked men often become to them a very real boomerang, bringing the evil they intended for another back on their own heads.

2. **The incredulity and unbelief of the disciples** is another strong proof. It is impossible that they could have known anything about it or had any part in it. While unbelief is no blessing to the one holding it, as the disciples in this instance, especially Thomas, yet their unbelief may now be the means of strengthening our faith.

3. **The Bible everywhere declares the fact.** See in this study the prophecies and the preaching of it.

4. **There were hundreds of witnesses;** also seen in this study. Eleven appearances in forty days are recorded, sometimes to one or a few, sometimes to many.

5. **The great power and success** that has always attended the preaching of the doctrine is a clear proof. No such results could possibly follow a fiction.

Denied. The same day came unto him the Sadducees, which say there is no resurrection.—Matt. 22:23.

1. Prophecies.

David. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.—Acts 2:31, 32.

Jesus. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.—Mk. 10:34.

Daniel. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan. 12:2.

Jesus. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—*Jno. 5:28, 29.*

Paul. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.—*Acts 24:15.*

Martha. Martha said unto him, I know that he shall rise again in the resurrection at the last day.
Jesus. Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.—*Jno. 11:24, 25.*

Paul. For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first.—*1 Thes. 4:16.*

That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.—*Acts 26:23.*

II. Witnesses.

Angels. He is not here: for he is risen, as he said. Come see the place where the Lord lay.—*Matt. 28:6.*

Graves opened. And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—*Matt. 27:52, 53.*

Mary. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.—*Mk. 16:9.*

The ten. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.—*Jno. 20:19.*

Matthias. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.—Acts 1:22.

500 and more. And that he was buried, and that he rose again the third day according to the Scriptures:

Paul. And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.—1 Cor. 15:4-8.

apostles Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.—Acts 4:2.

witnessing. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon all.—Acts 4:33.

III. Preached.

Paul. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.—Acts 17:18.

Paul's great Argument. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea; and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.

Believe it. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.—1 Cor. 15:12-23.

IV. Conclusions.

We shall rise. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. 8:11.

be changed. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change your vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Phil. 3:20, 21.

Affections above. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3:1.

First resurrection. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:5, 6.

53. CHRIST'S SECOND COMING.

While many mistakes have been made in Bible interpretation concerning this great doctrine, especially in fixing the precise time for Christ's return, the fact of his coming again is very plainly taught in the New Testament, and must have been of unusual importance in the mind of God,

from the number of times it is mentioned. Directly or indirectly the second coming of Christ is taught in three hundred and fifty places, or an average of nearly one and a half times for every chapter. Of no other single doctrine, perhaps, is there more said than of this. The fact of His coming is very clear, and in a general way the time, but the day and hour no one may know. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come * * * * But of that day and hour (precise day and hour), knoweth no man, no, not the angels of heaven, but my Father only."—Matt. 24:14, 36.

In the following study a general outline of the pre-millennial view of Christ's coming is given under five heads: 1. The distinct promise. 2. Through a period of seven years he comes in the air, or heaven, invisible to earth. In this time the dead in Christ will be raised, the living and watching ones will be changed, and the marriage supper of the Lamb will occur. On earth during the same time the Jews will return to their own land and city, rebuild the temple, Anti-Christ will appear, and a period of great tribulation, or persecution follow for the careless believers left behind. 3. At the end of the seven years Christ will come to the earth, appearing on the Mount of Olives. Following his return to earth the Jews will be converted, Anti-Christ destroyed and Satan bound through the millennial reign of Christ for a thousand years. After the millennium Satan will be released and overthrown, the general resurrection and last judgment will take place, earth will be burned up and the new heaven and new earth be created, "wherein dwelleth righteousness," with the throne of God, the light of the Lamb and the joy of the redeemed continuing forever. 4. Many signs of His coming. 5. Many directions to watch for this greatest coming event in the world's history.

Four "comings" of Christ appear in the Bible story:

1. **His first advent** in the flesh as the God-man to live and die for and redeem the world.
2. **His Coming in grace**, or saving through the gospel.
3. **His practical second coming**, our death, the end of the world for us.

4. His real or final second coming, the "end of the world."

His first coming made salvation possible. His coming in grace will make salvation certain to all who hear of and receive him, and will prepare for death, the end of the world and His second personal coming. Only a few saw him come first and only a comparatively small number will see Him come at last, that is, of living men and women, few compared with the billions that have lived and died without seeing Him. The second and third thoughts seem to be the comings of greatest importance to us all. He comes in death to every one and he comes in grace to every one who hears His Word that every one may be prepared for death. Let us preach these two comings faithfully. If we are found "so doing," shall we not be most and best ready for his personal second coming, whenever that may be?

Philip Henry called upon a tanner, who was so briskly employed in tanning a hide that he did not notice the minister's approach, and on looking around he apologized for being thus employed. Philip Henry replied, "Let Christ when he comes, find me equally well employed in the duties of my calling."

The fourth point, or Christ's personal, second coming, is taught and we believe it, though all thought about it may not be perfectly clear. It has had nothing directly to do with the billions who have lived before us, and may have nothing to do with us, for it has not taken place and may not in our day. Possibly Jesus intended it to mean more to his believers and the world than it has meant. Devout, orthodox, evangelical men and women, however, have differed widely in their views concerning it; they all agree on the second and third points. Much if not most of Christ's teachings on the subject may have reference to the second and third points, else it would have been of limited use to the very ones to whom he was speaking, or to the millions who have lived since. He was not deceiving them or us. He is coming a second time "without sin unto salvation," but his coming in grace and at death is surely a thousand times more important because it directly concerns a thousand times more people. While all believe in His personal second com-

ing, and we should all be watching for and working to hasten it, let us each have our individual views about it, but not contend about the precise order and time. Possibly if we believe, preach and live this doctrine right he may come in this generation.

A lady once said to John Wesley, "Suppose you knew you were to die at twelve o'clock tomorrow night, how would you employ the intervening time?" "Why, just as I intend to spend it now. I would preach this evening at Gloucester, and again at five o'clock tomorrow morning. After that I would ride to Tewkesbury, preach in the afternoon, meet the societies in the evening, then repair to friend Martin's, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, wake up in glory!"

I. Promises.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—**Jno. 14:3.**

Promised. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—**Acts 1:11.**

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—**Heb. 9:28.**

When? Take ye heed, watch and pray: for ye know not when the time is.—**Mk. 13:33.**

II. In the Air.

Seven Years in Heaven. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—**Matt. 24:30, 31.**

In the clouds.

Dead in Christ raised. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.—1 Thess. 4:15-18.

Living changed. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—1 Cor. 15:51, 52.

Rewarded. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—Eph. 6:8

If any man's work abide which he hath built thereupon, he shall receive a reward.—1 Cor. 3:14.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.—Lu. 19:16, 17.

Marriage Supper. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—Rev. 19:7, 8.

Seven Years on Earth.

Jews return. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy

children shall come again to their own border.—
Jer. 31:16, 17.

Temple rebuilt. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.—Rev. 11:1.

Anti-Christ. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.—2 Thess. 2:3, 4.

Great tribulation. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall be trodden under foot forty and two months.—Rev. 11:2.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Lu. 21:24.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.—Rev. 3:10.

III. On Earth.

Mount of Olives. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.—Zech. 14:4.

Jews converted. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.—Is. 66:8.

Anti-Christ destroyed. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.—**Rev. 19:20.**

Satan bound a thousand years. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.—**Rev. 20:2, 3.**

Christ's millennial reign of And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—**Dan. 2:44.**

a thousand years. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—**Rev. 11:15.**

Satan defeated. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.—**Rev. 5:9, 10.**

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.—**Rev. 20:9, 10.**

General resurrection. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—**Rev. 20:13.**

The last judgment. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—**Rev. 20:12.**

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—**Rev. 20:14, 15.**

World destroyed. The earth also and the works that are therein shall be burned up.—**2 Pet. 3:10.**

New Heaven. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—**Rev. 21:2.**

New earth. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—**2 Pet. 3:13.**

God's presence. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them,

The home of the redeemed. and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.—**Rev. 21:3, 4.**

IV. Signs of His Coming.

Increase of knowledge But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.—**Dan. 12:4.**

Worldliness; This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un-

holy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—2 Tim. 3:1-5.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived.—2 Tim. 3:13.

Itching
ears.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. 4:3, 4.

Mockers.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.—2 Pet. 3:3, 4.

False
teachers.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—1 Tim. 4:1, 2.

False
Christs.

Tell us, when shall these things be, and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.—Mark 13:4-8.

Wars,
earth-
quakes,
famines.

Gospel.

And the gospel must first be published among all nations.—Mk. 13:10.

**Fear and
unrest.**

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken * * * And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—**Lu. 21:25-31.**

**The
fig tree.**

**Religious
coldness.**

And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.—**Matt. 24:11, 12.**

**Hardened,
sin-blinded.**

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.—**Lu. 17:26-30.**

Little faith.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?—**Lu. 18:8.**

**Million-
aires.**

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.—**James 5:1-3.**

Patience.

Be ye also patient; stablish your hearts: for

the coming of the Lord draweth nigh.—Jas. 5:8.

V. Watching for His Coming.

Wise or foolish.

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25:13.

“Watch.”

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.—Mk. 13:35-37.

All hours.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.—Lu. 17:34-36.

Anxiously waiting.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.—Lu. 12:35, 36.

Gross

self-

indulgence.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Lu. 21:34-36.

Watching beatitude.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.—Rev. 16:15.

The end.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.—1 Pet. 4:7.

Watchman.

Son of man, I have made thee a watchman

unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.—Ezek. 3:17.

Watchmen. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.—Is. 62:6.

54. HELL.

Two eternal states, one of joy, and one of misery, most men profess to believe, and do theoretically, but practically, in actions, which speak louder than words, there is much unbelief, especially in the subject of this study. If all men strongly believed in hell as a place of future punishment, the unsaved would not be so careless about it, and Christians would be more active and earnest in trying to warn and save sinners from such a fate.

It is a sad and awful word, yet true, nothing clearer. Like sin and Satan and sorrow, suffering and death, it is a part of the dark side of moral and spiritual existence, and the dark side is revealed just as clearly in the Bible as the light side. If there is no sin, Satan, death, hell, then there is no purity, no God, no blessed life, no heaven. The one is as clearly revealed as the other. Hell is an awful word and true, and most awful because true. Denying it will not destroy it, any more than shutting our eyes to the light will destroy that, or denying physical pain will remove it. Laughing at and joking about it will only make it worse; we are so helping the evil one to blindfold ourselves to the truth. It is a sad fact that familiarity with sacred and awful things may breed a kind of contempt for them, yet they are still there. People may not fear today as they once did, but hell is quite as true, just as awful, and more fearful, for the very reason that it is not feared. An unseen danger is always worse than a seen one.

Because hell is not preached so much today, or in all its literalness as formerly, is no argument against it. If hell is not a literal lake of fire and brimstone into which the wicked are cast; if it is only a figurative term or expression, we need to remember that no type or figure is ever equal to the

thing it represents. To make hell a figure will be but "jumping out of the frying pan into the fire," for if the figure is fire, the real hell will be something far worse. The literal view that people seem to object to, and hate so, is really the easiest way out, yet either way is unspeakably sad and awful. The word may grate on the sensitive ears of some, but if we dislike to hear about it, what must it be to endure it?

All the denials of infidelity and universalism, all the doubts men are indulging on this subject, are but the devil's soporifics or soothing syrup with which he is dosing mankind to give them a sense of false security until the time of salvation is past, until death overtakes them in their sin, and the devil can claim his own. Sin and Satan and self shuts our eyes to these things, but God would open our eyes; hence the great plainness of the Scriptures. A Friend and not an enemy hath done this. "A pious gentleman was once called to visit an unhappy old man who lay at the point of death. For several years he had been an avowed infidel. He had been accustomed to scoff at Scripture; but he especially exercised his profane wit in ridiculing the justice of God and the future punishment of the wicked. He died convinced, but not converted. His death was truly awful. With his last quivering breath he exclaimed, "Now I know there is a hell, for I feel it!"

The "everlasting fire" of hell was prepared not for man but for "the devil and his angels," and it was never God's wish that man should go to that awful place. But if man will believe and serve the devil, rather than believe, love and serve God, then he must share the devil's portion. If he serve the devil he must suffer with him. If we would love and serve God, he would be our portion and heaven would be our home, and the choice between these two lies with us. A mocking scoffer once asked, "Where is hell?" Brief but telling was the reply, "Anywhere outside of heaven."

May we know what hell is? Not in all its fulness, perhaps, short of dwelling there, and then it will be too late to profit by the knowledge. But enough is revealed of what it is and will be, to make us want to avoid it, if we stop to think at all. Jesus calls it "everlasting punishment," and it is. "The wages of sin is death." God is just, as well as

merciful, and sin must be punished. Five things at least it clearly will consist of:

1. **The loss of all the good of earth, the things they once enjoyed so much, and despised and laughed at Christians for giving up.**

2. **The loss of all the good, the joys of heaven.**

3. **A guilty conscience forever stinging, "The worm that dieth not and the fire that is not quenched."** Here conscience may be dead, but it will be alive there.

4. **Memory.** Abraham said to Dives, "Son, remember," and he did, and we will. Here we can forget so easily and quickly. There we shall have nothing to do but remember forever, with nothing to help us forget as here. The lost will remember father's counsels, mother's prayers and tears, sermons heard, Sabbaths misspent, their mocking at sin, ridiculing and laughing at Christians, (no laughing then), conscience slighted, neglected opportunities of earth, all these and many more will be remembered, and the memory of them will be like red hot irons thrust through the quivering flesh, or like walking on coals of fire. The mind can and does often suffer more than the body even here. An unspeakably sad truth here is the fact that the best men and women of earth, the intelligent, refined and moral, will suffer more in hell than the lowest down wretches of earth, the murderer, the thief, the drunkard and the immoral. This is not because God inflicts worse punishment upon them, but because it is inevitable, from their very nature. As a refined nature is capable of enjoying more happiness, so it can suffer more sorrow and pain than the ignorant, coarse and brutal. These better moral characters should not fail to seek and accept the Savior, the only way of escaping the certainty of an awful hell. They need to remember that their good character, their morality will not save them, and that for them with their finer moral and spiritual sensibilities to reject the infinite purity, love, sacrifice and grace of Jesus Christ is a far greater sin than for the depraved and vile to so reject him, and will merit the greater punishment they must receive. It is the certainty of fate.

5. **The punishment will be everlasting.** The same word that describes the "eternal life" of the righteous, tells of the

"everlasting punishment" of the wicked; the one will endure as long as the other.

The following illustration may only show in small part the necessity for a place of future retribution; all sin deserves and will receive its punishment. President Jackson's famous reply to the young man who objected to the doctrine of future punishment is well known. "I thank God," said the youth, "I have too much good sense to believe there is such a place as hell." "Well, sir," said General Jackson, "I thank God there is such a place." "Why, general," asked the young man, "what do you want with such a place of torment as hell?" To which the general replied, as quick as lightning, "To put such rascals as you in, that oppose and vilify the Christian religion." The young man said no more and soon after found it convenient to leave. Note the five points of the study.

I. A Fact.

The fallen angels. God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—2 Pet. 2:4.

Words of Jesus. But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.—Lu. 12:5.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.—Mk. 9:43.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Matt. 23:33.

II. Described.

An unspeakably awful place. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?—Is. 33:14.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.—Matt. 13:41, 42.

III. Duration.

Everlasting, And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan. 12:2.

Fire unquenchable. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Matt 3:12.

The death that never dies. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.—Mk. 9:47, 48.

IV. Who Go There.

All unforgiven sinners. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:15.

The wicked and unbelieving. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.—Ex. 32:33.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. 21:8.

V. How Escape.

The one and only Way. How shall we escape, if we neglect so great salvation.—Heb. 2:3.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

55. HEAVEN.

Heaven as the everlasting home of the redeemed is a word and place as glorious as the subject of our last study is sad and awful, and God wills this for all mankind; they choose the other place. God wills man into heaven, prepares the place and reveals the way there, but as a child may refuse his home, so man refuses his inheritance and wills himself into hell. As hell is the loss of all the good of this life and of all that is glorious in the life beyond, so heaven is the enjoyment of all that is best on earth and all that is perfect in the other world. The sinner in his troubled conscience, sense of guilt and condemnation, has a foretaste of hell here. The hell beyond will be the hell here multiplied a million fold. He leaves all the good behind, and takes all the evil with him, and this becomes eternal; two hells, a little one here and an awful one hereafter. The believing child of God, in the peace and joy of forgiveness, has a foretaste of heaven here. The heaven beyond will be the heaven here multiplied a million fold and made perfect. He leaves all the evil behind, takes all the good of earth with him, and this becomes eternal; two heavens, a little one here, and a glorious one hereafter. One must have a taste of heaven here or he will never have the fullness of it hereafter. If heaven is not in us here we will never be in heaven there.

A scoffing infidel of considerable talents, being once in the company of a person of slender intellect, but of genuine piety, and supposing, no doubt, that he should obtain an easy triumph in the display of his ungodly wit, put the following question to him: "I understand, sir, that you expect to go to heaven when you die; can you tell me what sort of a place heaven is?" "Yes, sir," replied the Christian, "heaven is a prepared place for a prepared people; and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there."

Abiding in God's love it is possible to live a heavenly life on earth. Mr. Moody told of a Scotchman who was asked by some one if he was on his way to heaven. "Why, man," he said, "I live there." He was only a pilgrim here. Heaven

was his home. Our fitness for heaven through the cleansing of the blood and the renewing of the Holy Spirit by faith in Jesus Christ, and our desire for it, makes heaven certain for all of God's real children. Their new nature makes them strangers here, and everywhere else outside of heaven. A godly minister was once asked if he felt sure of going to heaven when he died. His reply, both true and beautiful, was, "Where else can I go?" As the unchanged sinner could not feel at home in heaven, so the redeemed child of God can never feel at home anywhere else, and the desire of his heart is to be there, as soon as he has finished his work here and God is ready to take him home.

It is possible for the Christian to live in the constant expectation of heaven, in the realization of a blessed foretaste of it here, and of daily drawing nearer the heaven or "home over there." One of the sweetest thoughts the writer has ever had in this direction has recently come to him new, or with a new meaning and force, through a great sorrow. When feeling almost that he could not live, he has been greatly strengthened, comforted and helped with the thought that if God spares him it is because He has some blessed work for him to do, but if not, that it will be inexpressibly sweet to go home and be "with Christ to stay." To stay here is blessed; to go there is glorious; ready and glad to do either, awaiting God's will. The Apostle says, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." And again, "For to me to live is Christ, and to die is gain." Anxious and willing for either, success and victory certain whether by life or by death. The following incident illustrates the beauty and blessedness of living all the time in heaven's borderland.

The excellent Mr. Finley of Edinburgh, spoke habitually of death as only a step which would take him into his Father's home. His conversation was truly in heaven. In one of his many errands of mercy he called on a young girl sinking in a decline. Looking on her wan face, he took her hand, and said with a smile, "Weel, my dear, you're afore me. You're only nineteen an' you're almost across the river; a step or two mair, and ye'll stand on the ither side. I'm almost seventy, an' I'll have some hard steps afore I'll hear its

ripple. O lassie, this is a sweet day for you! Ye'll get home first."

What does it matter where heaven is? A little child was once asked, "Where do you live?" Turning towards its mother, who stood near by, the little one said, "Where mamma is, there's where I live." Where God, and Jesus Christ, and all the redeemed and loved ones are, there will be heaven.

"I know not the hour when my Lord will come
To take me away to his own dear home;
But I know that his presence will lighten the gloom,
And that will be glory for me.

I know not the song that the angels sing,
I know not the sound of the harp's glad ring;
But I know there'll be mention of Jesus our King,
And that will be music for me.

I know not the form of my mansion fair,
I know not the name that I then shall bear;
But I know that my Saviour will welcome me there,
And that will be heaven for me."

Note in the seven points of this study that the initial letter of the six first spells Christ. As Jesus is the center of the Word and the world, so he will be of heaven.

I. C-city.

Abraham. For he looked for a city which hath foundations, whose builder and maker is God.—**Heb. 11:10.**

John. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—**Rev. 21:2.**

II. H-ome.

The place prepared. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.—**Jno. 14:2.**
Of whom the whole family in heaven and earth is named.—**Eph. 3:15.**

III. R-est.

"The weary are There remaineth therefore a rest to the people of God—**Heb. 4:9.**

at rest."

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. 14:13.

IV. I-heritance.

Prepared
for the

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.—Col. 1:12.

place.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—1 Pet. 1:3, 4.

V. S-omething Worth Seeing.

Walls,
gates and

And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.—Rev. 21:10.

streets

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.—Rev. 21:14.

of the city.

And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.—Rev. 21:21.

VI. T-rue.

True and
faithful.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write for these words are true and faithful.—Rev. 21:5.

Faithful
and true.

And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.—Rev. 22:6.

VII. Who May Enter.

The blood-
washed

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh

abomination, or maketh a lie; but they which are written in the Lamb's book of life.—Rev. 21:27.

and Blessed are they that do his commandments,
obedient. that they may have right to the tree of life, and
 may enter in through the gates into the city.—
 Rev. 22:14.

56. GOD'S OWNERSHIP.

Much has been said and written in recent years on the subject of Christian Stewardship, and it is indeed a great matter, involving as it does, when rightly viewed, our entire life in all its relations and activities, a sevenfold stewardship, or the right use of our time, talents, privilege, opportunity, God's grace, His Word, and our means or money. The three following studies will constitute a series on different phases of that part of Christian Stewardship which relates to the use of our money for God. In this study we will look at the first division of the subject, God's ownership.

God owns everything; man owns nothing. He owns everything by the simple right and title of creation; he made everything. "In the beginning God created the heaven and the earth." "All things were made by him; and without him was not anything made that was made." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him and for him." Gen 1:1; John 1:3; Col. 1:16. And He has never conveyed one foot or head, or particle of it away. Search all the courts of record on earth and we shall not find one title with God's name signed to it. Man was created and put in the garden to dress it, not to own it.

God owns man also. He owns man by a three-fold title, First, of creation in common with all other created things, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Second, by the infinitely higher title of redemption, "I have redeemed thee." Is. 43:1, and Third, by the equally true title of consecration, unless we take back, sneakingly or openly steal from God's very

altar, what we once put there, if it was not merely for show. But we must beware of that. God is not deceived. By taking back or withholding we are deceiving ourselves and may lose all in the end, Is. 44:5, "I am the Lord's, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:19, 20. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1. This consecration should cover my property as well, for all belongs to God, as this study will show, and I am dishonoring God in not acknowledging this fact, 1 Cor. 4:7, "What hast thou that thou didst not receive?" Even the power to get is given of God, "For it is he that giveth thee power to get wealth," Deut 8:18.

So far as we refuse or fail to give ourselves to God, and use the things he has made and that belong to him, and that he has put in our hands, without recognizing in a practical way his divine ownership, we are guilty of the double sin of robbery and usurpation. Even the sinner belongs to God. He, too, has been bought and paid for, and he is guilty of robbing God, in refusing to give himself to Christ who has redeemed him; can the Christian be guiltless in withholding his life and property?

Everything Every beast of the forest is mine, and the the Lord's. cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine * * The world is mine, and the fulness thereof.—Ps. 50:10-12.

Heaven and earth. Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.—Deut. 10:14.

"Whatsoever." Whatsoever is under the whole heaven is mine.—Job. 41:11.

Earth and people. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.—Ps. 24:1.

Silver and gold. The silver is mine, and the gold is mine, saith the Lord of hosts.—Hag. 2:8.

All things. Thine, O Lord, is the greatness, and the

power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.—1 Chron. 29:11.

"Thine own." But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.—1 Chron 29:14.

"Thine own." O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.—1 Chron. 29:16.

All things from him. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great. 1 Chron. 29:12.

Even power to get wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.—Deut. 8:18.

The robber's fate. The Lord hath made all things for himself: yea, even the wicked for the day of evil.—Prov. 16:4.

57. MY STEWARDSHIP.

In the following study a large number of texts are cited on giving in general, under seven heads, but with special reference in all to the second division, "Our Stewardship." A proper recognition of our stewardship obligation and the faithful discharge of it in the free and large use of our means in giving for God's work in the world is not loss but great gain. Saving is losing and giving is gaining. Giving is laying up treasure in heaven. It will be a great surprise to find many very poor in heaven who were counted rich on earth. What folly to want to be rich here for a moment but poor there for an eternity. Only the careless sinner is making a greater mistake. O that Christians would awake and begin

to put their treasure where it will never perish.

Not only will larger giving be more treasure, bring larger reward in heaven, but such giving will enlarge and enrich our lives here. There can be no large growth in grace, real soul expansion with little giving; it is impossible. Little giving is a clamp on the soul. The spiritual life is in a vise; it cannot expand. Thousands of Christians can testify that they only began to live as they began to give, and that their living has kept pace with their giving all the way. The soul was made free and could soar and sing as the pocket book opened up wider for God. Giving is a means of grace, a large part of God's method of grace. God's giving spiritual things to us depends much upon our giving material things to him. A careful reading of the first twelve verses of the sixteenth chapter of Luke will make this very plain.

If we could only see Jesus Christ in his suffering life of sacrifice and service for us we would be ashamed of our little giving and would be constrained to give more freely, and we would then find the larger life we have been praying for, but have never come into, because we have all along been withholding from God. A beautiful illustration of this is seen in the life of Count Zinzendorf, the Moravian hero, who poured out his wealth and gave the service of his lifetime gladly that the gospel of Christ might be preached and His kingdom extended among men.

He was one day standing in a famous picture gallery at Dusseldorf when his eye fell upon a noble painting representing the Son of Man, in all the agony of his sacrifice, crowned with thorns, and with bleeding hands and side. And written upon this picture was this inscription, "All this I did for thee; what doest thou for me?" This rich and hitherto idle nobleman stood transfixed. He saw the littleness and baseness of a selfish life, as contrasted with the immeasurable greatness of the divine love and from the picture gallery he went out that day to a life of burning zeal and sublime heroism, and to say henceforth, "I have but one passion, and that is He—only He!" God help us to get a similar vision.

"OUR STEWARDSHIP."

Man owns nothing absolutely. As between man and man he may be said to own the things to which he has a title, that strife may be avoided, but as between man and God, man is a tenant only, a fact we too often and easily lose sight of. As tenants and not owners we owe the real owner, God, some definite return or rental for the use of the things he permits us to have and by custom to call ours. We must answer for soil and product, self and life.

What would we think of a landlord who would allow a tenant to use his property year after year without paying any rent, or only a few cents or dollars occasionally as he happened to "feel like it?" Do we know any one who rents property that way? Would we not think an owner foolish who would do business that way? Do we think the Divine Owner is more foolish than human so-called owners would be? Well he is not. A day of reckoning is coming. Would we, pretending to be owners, masquerading as very "lords of creation," take our tenant by the throat, in a legal not literal way of course, and exact the last cent of rent, and then refuse ourselves to give a definite amount to the real owner, God? Treat him in a way we would never allow another to treat us? Is this not exactly the way we as tenants are treating God? And does not our own conduct condemn us in this as unjust, unfaithful tenants or stewards? These are serious questions demanding an honest answer from every one of us.

To be consistent we must give God a definite part of our income or else rent our own property out after this for just what any one pleases to give us, and the principle is the same whether we have any property or not.

Again, what would we think of a tenant using another's property, with little or nothing returned to the owner for five, twenty or forty years or more, and at the end of that time, willing it away from the owner to his own relatives or friends? It is not meant in this that it is wrong to own property or to will it to some one at our death. But it is meant that we must not lose sight of the fact for a moment that God is the real owner, that we are only stewards, and

that we are to faithfully use what he has intrusted us with while we live, returning him a fair percentage, and to thoughtfully, prayerfully consider the disposition of it in our wills at our death, giving some portion at least back to the real owner for his work. If I am worth \$10,000 at my death, I should bequeath \$1,000 at least, perhaps much more, for religious purposes. Let us not forget this. We are only stewards, and the Word says, "Give account of thy stewardship." What rent is required? See next study.

I. We Receive All We Have.

"Life and breath." Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.—Acts 17:25.

"All things." Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Jas. 1:17.

II. Our Stewardship.

The talents. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.—Matt. 25:15.

The pounds. And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I come.—Lu. 19:13.

The test. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?—Lu. 16:11.

The reckoning. Moreover it is required in stewards, that a man be found faithful.—1 Cor. 4:2.

Give an account of thy stewardship.—Lu. 16:2.

III. Giving Commanded.

Old Testament. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.—Deut. 16:17.

New Testament. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. (Grace of giving.)—2 Cor. 8:7.

Rich give largely. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.—1 Tim. 6:17, 18.

IV. Motives.

Christ's example. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8:9.

Sufficiency. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

Much received. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matt. 10:8.

Receive as we give. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Lu. 6:38.

"More blessed." I have shown you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

V. Spirit and Amount.

"Willing." According to our means. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality.—2 Cor. 8:11-14.

Cheerfully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Cor. 9:7.

"Bountifully." But this I say, He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully.—2 Cor. 9:6.

VI. Result To Us.

Prosperity; Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. 3:9, 10.

temporal and spiritual. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Prov. 11:24, 25.

VII. Examples.

Every one men and women; willing givers And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold.—Ex. 35:21, 22.

and gifts. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.—Ex. 35:29.

Temple gifts: Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave, for the service of the house of God, of gold five thousand talents and ten thousand drams, and of silver ten thous-

and talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.—1 Chron. 29:6, 7.

free, large, Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy.—1 Chron. 29:9.

joyful. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. (For yet larger giving, see Mark 12:41-44.)—1 Chron. 29:17.

58. TITHING.

"The tithe is the Lord's; it is holy unto the Lord." This was said of the fruit of field, flock and herd, Lev. 27:30, 32, and God has never relinquished his claim. This should be the minimum mark of our appreciation of all God's goodness and mercy to us, and the least to be thought of by us as the basis of our final accounting. The tithe was and is no part of the ceremonial law. That was all abolished in Christ. But the tithe both preceded and followed the ceremonial law as a part of God's great financial plan for his people in all ages. He knew what would be best for them. It was given for a definite purpose and the same need exists today. The tithe is not ceremonial but moral, a kind of eleventh commandment, to stand with the rest of God's moral law as long as time shall last. It was never abrogated, distinct references to its continuance appearing in numerous places in the New Testament. It is just as much in force today as either one of the ten commandments and where is there any one bold enough to say we can break one of those and not be guilty? We can rise above them, but they are still there as the foundation of all law in the world. We teach them to our children and feel the force of them ourselves, and so precisely is it with the tithe.

Will anyone say because we are "under grace and not under law," therefore we can take the life of another and not be guilty of murder? Or be loose in our observance of

the marriage relation and not be guilty of adultery? Or careless in the observance of the Sabbath and not be guilty of breaking the fourth commandment? We know better than this. In like manner can we refuse to give our tithe and not be guilty of robbing God?

As a man is under water until he rises above it, so we are under all these requirements until we rise above them. We rise above the sixth commandment when by grace or through grace we not only do not take another's life, but we do not indulge the hatred in our heart toward another that Jesus says would make us a murderer. We rise above the seventh commandment when by grace we not only do not commit adultery but we do not allow unchallenged in our heart the lustful desire that Jesus says would make us an adulterer. And so with the Sabbath and the tithe, one-seventh of our time and one-tenth of our money. We rise above both of these when by grace we keep them according to both the letter and the spirit, the New Testament law of love, which requires more and not less. If we break the fourth, sixth, or seventh or any other commandment we are guilty and will suffer a penalty. In like manner if we fall below the tithe in our giving we are guilty and will suffer a penalty. May God help us to get this reasoning into our hearts, and awake to this new-old duty and privilege of tithing.

The duty and privilege of tithing is clearly taught in both the Old and New Testaments, as seen in this study. For a fuller treatment than is possible here see the leaflets by the author, "Seven Reasons for Tithing," "Benefits and Blessings of Tithing," and "How to Tithe."

If we could only get our eyes just a little open, catch a glimpse of the world's suffering, hopeless, perishing condition, millions dying without the gospel; and if we could get our ears just a little unstopped, long enough to hear the first word of our Lord's command to send the good news of salvation to them; and then know that the giving of our tithe would meet the world's need, saving millions to God and heaven and eternal glory, to ourselves in an unspeakably blissful fellowship throughout a never ending eternity, I do not see how we could refuse our tithe. Do we not want

to see and hear and know?

Again, if we could get a picture, see it as it is, of God's wonderful goodness on the one hand in showering upon us such an abundance of this world's wealth, hundreds, thousands, millions of money, to say nothing of the infinite blessings of his salvation and grace; and then on the other hand see the little dribbling stream of pennies, nickels and dimes, with now and then a stray dollar that we are doling out to save a world, we would surely be ashamed and say penitently and sincerely, "Here, Lord, I give my tithe to thee; 'Tis little enough to do." I say, "If we could get the picture!" God help us to see it before it is too late.

First instance, Abraham. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.—*Gen. 14:20.*

Second example, Jacob. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth to thee.—*Gen. 28:22.*

The law. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.—*Lev. 27:30.*

Fields and flocks. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord—*Lev. 27:32.*

For the Levites. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.—*Num. 18:21.*

The tithe their portion. But the tithes of the Children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.—*Num. 18:24.*

Levites tithe also. Thus speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offer-

ing of it for the Lord, even a tenth part of the tithe.—Num. 18:26.

**Hezekiah's
loyal
example.**

Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps they blessed the Lord, and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store.—Chron. 31:4-10.

**Curse for
disobedi-
ence.**

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.—Mal. 3:8, 9.

**God's
house and
service
neglected.**

And I perceived that the portion of the Levites had not been given them: for the Levites and the singers, that did the work, were fled everyone to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together and set them in their place.—Neh. 13:10, 11.

- Plagued.** I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord.—Amos 4:9.
- Command and promise.** Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3:10.
- End of Old Testament.**
- Jesus in the New Testament.** Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.—Matt. 23:23.
- The same rule recognized.** Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they, which preach the gospel should live of the gospel.—1 Cor. 9:13, 14.
- Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. 16:2.
- And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.—Heb. 7:8.

59. TEMPERANCE.

The magnitude of the liquor traffic in the United States and its attendant evils is almost beyond belief. Until recently the consumption of liquors of all kinds had been increasing three times as fast as the population of the country, equaling only a few years ago about twenty gallons yearly for every man, woman and child. The government tax or revenue from this amounted to \$2.25 per capita. A prominent writer

and lecturer gives the following startling figures: "Of 16,000,000 young men in the United States, 10,500,000 of them have already contracted the drink habit. In one year we gave \$1,350,000 more to support the liquor traffic than we did to support the religion of the Lord Jesus Christ, and \$1,325,000 more to support the saloon and damn the boys and girls than we did to educate them. We are sending our boys out into the world where we have placed more death-traps than we have saving stations, 116,000 more licensed liquor saloons than we have churches, more saloon keepers than preachers, more saloon keepers than teachers, more gambling dens than Sunday Schools, more brothels than Christian Endeavor Societies." With such facts before us it is about time the country should awaken. A few of the mighty facts, figures and forces making for temperance might profitably engage the attention of all. The figures all fall within the last decade.

1. The people are beginning to awake to the foolish, needless waste of so much money, \$1,750,000,000 direct loss every year, besides vastly more indirect, that all might be saved to the enriching rather than the impoverishing of the people. Note these figures on cost of drink in the United States:

Annual drink bill.....	\$1,750,000,000.
Materials in manufacture.....	150,000,000.
Loss of labor by drunkenness.....	640,000,000.
Cost of crime caused by liquor.....	310,580,000.
Cost of labor in the traffic.....	500,000,000.
Cost of sickness by drinking.....	125,500,000.
Pauper expense.....	10,120,000.
Insanity caused by drink.....	4,800,000.
Total annual cost.....	\$3,491,000,000.
Total revenues.....	190,000,000.
Total annual loss.....	\$3,491,000,000.

War and navy cost.....	\$ 90,000,000.	
National debt.....	962,000,000.	
Tariff collected.....	200,000,000.	
Government running expense.....	450,000,000.	
Pensions.....	160,000,000.	
Annual loss by fire.....	158,000,000.	
Net earnings of all railroads.....	359,000,000.	2,379,000,000.

Loss above all expense and earnings.....	\$ 922,000,000.
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What this vast total of over \$3,000,000,000, of loss by the liquor traffic could do for the uplift of the people, especially the poor, it is almost impossible to calculate.

2. The people are beginning to awaken to the awful loss of life every year, and other unspeakably sad effects. Sixty thousand annually fill drunkards' graves, a larger number of deaths every year than have been caused by all the wars in our history as a nation combined, omitting the civil war; one suicide every seventy minutes, one murder every hour, three-fourths of all these caused by liquor. As farther results consider that from fifty to eighty per cent of general crime is caused by liquor; fifty per cent of the feeble minded and seventy per cent of the insane caused by it. It is carefully not rashly stated that one of every three children is murdered before birth, by this awful traffic, 500,000 every year, 1,393 every day. It would seem time that we were awakening.

3. The teaching in our public schools is a mighty force in favor of temperance today.

4. The Sunday School and pulpit are also great powers in the right direction. Real religion will save and help tremendously, even if some do not appreciate it as a great force. Many have failed through disregarding or despising religion, who might have succeeded grandly, but for their unbelief. Mr. J. B. Gough relates that he heard the Hon. Thomas Marshall, of Kentucky, make a ten minutes' speech in Broadway Tabernacle, in which he said, "Were this great globe one chrysolite, and I offered the possession if I would drink

one glass of brandy, I would refuse it with scorn; and I want no religion, I want the temperance pledge." With that wonderful voice of his he thundered out, "We want no religion in this movement; let it be purely secular, and keep religion where it belongs." Mr. Gough adds, "Poor Tom Marshall, with all his self-confidence, fell, and died at Poughkeepsie in clothes given him by Christian charity."

5. Great corporations as well as many in smaller lines of business are coming to see that drinking among their men is greatly hindering their business and many are refusing to employ men who drink, a very practical working force.

6 The success of the prohibition movement almost everywhere is giving great encouragement to the advocates of temperance.

7. Last but not least are all the temperance organizations of the country, especially the W. C. T. U. All these forces working together are producing a strong sentiment all over the country in favor of the abolishment of this great evil. And it is time. A great cry went up a few years ago against King Leopold's Congo atrocities. Let us look at ourselves a little. Without justifying him a particle, it is yet true that all the suffering he caused on the Congo in his lifetime, would not equal the suffering caused by the drink traffic in this country in six months. What a tremendous cry against "graft," official and political corruption and industrial oppression, trusts, monopolies, etc., is rising continually all over the country, and what silence about this giant evil. The total loss annually by graft and oppression is only as one to ninety-six compared with the monstrous liquor business. Make two squares, one two and one-half inches each way, the other, one-fourth of one inch each way, the first will represent the liquor business, the other all graft, boodle and oppression. Or, take a line three inches long, and another one-thirty-second of one inch long; the lines will illustrate the same as the squares.

The Bible view of temperance is given in the following study. There is no approval of intoxicants or of drunkards in the Bible. Every where the business is condemned. The wine spoken of in Is. 55:1, to which the gospel and its

blessings is compared, and the wine made by Jesus at Cana, and that used by him in instituting his supper was unfermented, not intoxicating. There was such wine. God does not contradict himself, forbid the use of such, and then make and give it to men to drink. Note the seven points of this study, four results of intemperance, one exhortation, two promises, three warnings, four commands, five woes, and "our rule."

I. Results of Intemperance.

Poverty. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—Prov. 23:21.

Perverted judgment. But they also have erred through wine and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.—Is. 28:7.

Blunted moral sensibility. Whoredom and wine and new wine take away the heart.—Hos. 4:11.

Disqualifies for public office or trust. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.—Prov. 31:4, 5.

II. One Exhortation.

Six bad companions. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.—Rom. 13:13.

III. Two Promises.

One national, one individual. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness.—Eccl. 10:17.

And to knowledge, temperance; and to temperance, patience; and to patience, godliness.—2 Pet. 1:6.

IV. Three Warnings.

A mocker. Wine is a mocker, strong drink is raging: and

whosoever is deceived thereby is not wise.—**Prov. 20:1.**

“Take heed.”

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. (See **Matt. 24:48-51.**)—**Lu. 21:34.**

V. Four Commandments.

A mighty chain.

And be not drunk with wine, wherein is excess —**Eph. 5:18.**

Study these closely.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.—**Prov. 23:31.**

Be not among winebibbers; among riotous eaters of flesh.—**Prov. 23:20.**

Abstain from all appearance of evil.—**1 Thes. 5:22.**

VI. Five Woes.

Carousing, and

Woe to thee, O land, when thy king is a child, and thy princes eat in the morning.—**Eccl. 10:16.**

drunkenness,

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.—**Is. 5:11.**

Six woes in one.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.—**Prov. 23:29, 30.**

Saloon-keeper.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness.—**Hab. 2:15.**

The mighty not escape.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—**Is. 5:22.**

VII. Our Rule.

Abstain for the sake of

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth,

others. or is offended, or is made weak.—Rom. 14:21.
 Drunkard's Nor thieves, nor covetous, nor drunkards, nor
 end. revilers, nor extortioners, shall inherit the kingdom of God.—1 Cor. 6:10.

60. WHAT IS A CHRISTIAN?

Henry Drummond, in one of his lectures, gave this definition of a Christian by a poor, ignorant, sinblinded cynic: "A Christian man is a man whose great aim in life is a selfish desire to save his own soul, who, in order to do that, goes regularly to church, and whose supreme hope is to get to heaven when he dies." Nothing could be farther from the truth. This is really the picture of one who is not a Christian, one who only has a profession, a mere church member. In contrast with the above, note what Mr. Spurgeon said in the same direction: "It is a wretched business for a man to call himself a Christian and have a soul which never peeps out from between his own ribs. It is horrible to be living to be saved, living to get to heaven, living to enjoy religion, and yet never to live to bless others and ease the misery of a moaning world."

A Christian (Christ-i-an) means a true follower of Christ. Three things are absolutely essential to such a follower: he must have repented of his sin toward God, believed with all his heart in the Lord Jesus Christ, and been regenerated, or "born again" by the power of the Holy Spirit, a triple connection with the triune God. It is not "thinking we are good enough," or "trying to do better," that makes us Christians. All this we could do without any help from heaven. A man can be moral without being Christian, but he cannot be Christian without being moral. To be Christian is to be moral and more. To the moral virtues of truth, honesty, and generosity we must add the Christian graces of faith, hope and love, and these can only come through the "new birth," a very radical change, one as great as passing from darkness to light, or from the nature of a lion to that of a lamb. A tiger cub may be tamed, but a taste of blood will bring out the ferocious nature of the beast. Morality is only human nature tamed, good as far as it goes, but our nature must

be radically changed, transformed, and this can only be done by the power of the Spirit of God, and is done in real conversion. Through the degenerating power of the evil spirit we are made children of the evil one. Through the regenerating power of the good Spirit we may be made children of the Blessed One. Note in this study seven Bible titles and characteristics of a Christian. We must be a Christian in order to live a Christian.

The name. And the disciples were called Christians first in Antioch.—Acts 11:26.

I. Seven Titles.

A believer. 1. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son of God.—1 Jno. 5:10, 13.

A child. 2. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.—1 Jno. 3:1.

A saint. 3. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.—1 Cor. 1:2.

A friend. 4. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.—Jno. 15:15.

A Soldier. 5. Thou therefore endure hardness, as a good soldier of Jesus Christ.—2 Tim. 2:3.

A pilgrim. 6. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth.—Heb. 11:13.

An heir. 7. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suf-

fer with him, that we may be also glorified together.—Rom. 8:17.

II. Seven Characteristics.

- Not look back.** 1. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven.—Lu. 9:62.
- Self-denial.** 2. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Lu. 9:23.
- Hear Christ.** 3. And there came a voice out of the cloud, saying, This is my beloved Son; hear him.—Lu. 9:35.
- Bear cross.** 4. And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Lu. 14:26.
- Faithful.** 5. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much.—Lu. 16:10.
- Humble.** 6. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.—Lu. 14:10.
- Compassionate.** 7. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? and he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—Lu. 10:36, 37.

61. THE CHRISTIAN ARMOR.

One of the most common and familiar figures in the Bible is that which represents the Christian life as a warfare. Each individual Christian is a soldier, all together constitute the Lord's army, and Jesus Christ is our Great Captain. As God's people in the old dispensation waged a literal warfare for the possession of the earthly Canaan, so his people today are to wage a spiritual warfare for the possession of the heavenly Canaan, with two differences. Their weapons were carnal and they killed, destroyed and drove out

the other nations. Our weapons are spiritual, yet "mighty through God to the pulling down of strongholds," and our work is to save and bring in all people.

This spiritual work or warfare is much harder than the literal, but God has promised, "As thy day is, so shall thy strength be," and so he has endued us with the mighty power of his Spirit to enable us to do the greater work. He has fully equipped and empowered us and Christ is leading us on to certain victory, yet he expects every soldier to do his duty. In a great battle a soldier deserted and was found hiding in a garden. He was tried and condemned to be shot as a deserter. His only excuse was, "I have done no harm." His sin was one of omission, but it was fatal. Doing nothing is sinning in this great spiritual warfare.

If there were no great conflict between the powers of good and evil, light and darkness, heaven and hell, the many expressions and terms of war would not be used in the Word, or if used, would have no meaning. These terms are not meaningless. Bunyan's picture of a Christian with complete armor as a soldier is not overdrawn, it is only carrying out the Bible view. God has given his people a seven-fold perfect armor, every piece having its place and of infinite worth. When God calls souls into his service he gives them his armor and expects everyone to put it on and keep it on, and make it bright with constant use. It will be noticed that God has given us no armor for our backs, for we are expected to face our foes and not to run from them. An army is expected to keep their uniforms and fighting accoutrements clean and bright and ready for instant use. If all Christ's army were called together for inspection, what would their armor look like? This lesson will repay a careful study. Note that five pieces are defensive, two are offensive.

Introduction.

A Put on the whole armor of God, that ye may
command. be able to stand against the wiles of the devil.
The For we wrestle not against flesh and blood,
reason. but against principalities, against powers, against
Called the rules of the darkness of this world, against
"light" and spiritual wickedness in high places.—Eph.
"righteous- 6:11, 12.

THE BIBLE COMPANION

- ness;" contrast darkness and wickedness. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. 13:12.
- By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.—2 Cor. 6:7.
- Helmet. 1. And take the helmet of salvation.—Eph. 6:17.
- And for an helmet the hope of salvation.—1 Thess. 5:8.
- Breastplate. 2. And having on the breastplate of righteousness.—Eph. 6:14.
- For he put on righteousness as a breastplate.—Is. 59:17.
- Shield. 3. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.—Eph. 6:16.
- Girdle. 4. Stand therefore, having your loins girt about with truth.—Eph. 6:14.
- Let your loins be girded about, and your lights burning.—Lu. 14:35.
- Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—1 Pet. 1:13.
- Shoes. 5. And your feet shod with the preparation of the gospel of peace.—Eph. 6:15.
- How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth. (Beautiful feet if shod with these shoes).—Is. 52:7.
- Sword. 6. And the sword of the Spirit, which is the word of God.—Eph. 6:17.
- And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and

on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.—Rev. 19:15, 16.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—Heb. 4:12.

Prayer.

7. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.—Eph. 6:18-20.

62. LOSS AND GAIN.

It is the great business of Satan and the natural effect of sin to blind all mankind to spiritual things, giving us perverted ideas of right and wrong, of loss and gain. What seem to us gain, sin and self-gratification, are but for a moment, and will work for us a real loss for time and eternity. What seem loss, giving up sin, bearing the cross and Christian duty, are but for a moment, and will work us real gain for time and eternity. In all worldly enterprises we count carefully the gain or loss of any undertaking; how much more reason to in matters of eternal interest, and how careful we should be not to let an apparent gain for a moment shut out a real gain for an eternity, be careful about the dross but careless about the gold, like the man with the muck-rake in Bunyan's great allegory, with face down bent, eagerly drawing in the sticks and straws, and never seeing the golden crown just above his head.

While in lacking Christ everything is loss, and in possessing him everything is gain, there are yet some things that are especial loss, and some others that are great gain. Seven distinct losses in rejecting Christ, and living a sinful,

selfish life might be named, and again seven gains of the Christian life, or benefits of true religion, may be given.

Seven Losses.

1. Self deified. We do as we please; crown ourselves, instead of Christ!

2. The Devil honored, pleased and obeyed. What has he done to deserve such honor?

3. Walking in the dark. Note the disadvantage and loss of this in literal things.

4. Uncertainty, unrest, guilt, fear, shame, condemnation, troubled conscience.

5. The lowest joys of earth. All earthly, and perish with the earth.

6. A lost soul. Note the soul's worth. How much would it weigh in a balance?

7. The wrath of God. Mercy dispensed, turns to consuming fire. Sad and awful losses.

Seven Gains.

1. We glorify God. Only so can we fulfill the purpose of our creation.

2. Honor and obey Christ. He has redeemed us. Such a life will please him; we owe it.

3. My soul saved. The greatest question of this world settled right and settled forever.

4. "Blessed assurance." Peace, rest and joy; faith, hope and love.

5. On the right side. On the side of heaven, and all the great and good of earth.

6. Helping others to get right, in the soul saving service; most blessed.

7. A home above. No flaw in the title; written in the very blood of Jesus. Infinite gains.

A learned philosopher objected to religion, that if he should adopt it he should lose all that he had in this world. A Christian friend said one never lost anything by serving Christ, and offered to give his bond to indemnify the philosopher for all losses he should suffer on that account. The bond was duly executed, and the philosopher became a praying man. Just before his death he sent for his Christian friend and gave him the paper, saying, "Take this bond and

tear it up. I release you from your promise. Jesus has made it up to me a hundredfold for all that I ever did or suffered on his account. There is nothing left for you to pay. Tell everybody **that there is great profit in serving Christ.**" See in this study what God says about it in his Word. Why not believe and accept it at once?

Saving is losing. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—**Matt. 10:39.**

Take our choice. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me * * * For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—**Matt. 16:24, 26.**

Apostles' Loss and gain. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—**Matt. 19:27, 28.**

Any one. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—**Mk. 10:29, 30.**

Little gain. Great loss. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?—**Lu. 12:19, 20.**

Loving and He that loveth his life shall lose it; and he

losing. that hateth his life in this world shall keep it
Good pay. unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.—Jno. 12:25, 26.

Great loss, but greater gain. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.—Phil. 3:7, 8.

Gain by loss, loss of gain. If any man's work abide which he hath builded thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.—1 Cor. 3:14, 15.

Loss. For bodily exercise profiteth little: but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. (All these the words of God. Witnesses: Matthew, Mark, Luke, John, Paul.)—1 Tim. 4:8.

63. PRAYER.

Prayer, which in its simplicity is talking with God, and consists of praise and adoration of God, thanksgiving for mercies received, confession of sin, and petition for ourselves and others, is reasonable, philosophical and efficacious, notwithstanding the doubt or unbelief of some. The Bible is full of precepts and promises concerning prayer and of examples of its efficiency, both from a spiritual and a literal standpoint.

The reason for prayer lies in the facts that we are intelligent, accountable beings; that God, our Heavenly Father, has made us such; that we are still finite, lack wisdom and knowledge, are weak and sinful, selfish and sinning and wretched and needy creatures; that God is the intelligent Creator and upholder and bountiful Benefactor of all, and that he, seeing and knowing our condition and necessities,

has mercifully told us to "ask," and has also graciously promised that if we "ask we shall receive." Prayer is the universal language of earth. Every human soul has its desires, and the view that would deny prayer to God would make all the world dumb, for if God cannot hear and help his creatures, how vain and useless must be our cry to man.

The philosophy of prayer is fully contained in this text: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7. If we abide in him, and his words abide in us perfectly, we will ask for only such things as it is his perfect will and pleasure to grant us, and how then can He refuse? All answers to prayer may not be immediate; God may know that it is best for us to wait a little. James 4:3 will explain why some prayers are never answered. God often answers our prayers by not giving us the things we ask for. In such cases our desire is for something that we think will do us good, but God is wiser than we are, and knows that it will not, and so in mercy withholds it. And as our real good was our "soul's sincere desire," or prayer, he has answered it in withholding the thing asked for, or in sending us something else. Shakespeare expresses this thought when he says:

"We, ignorant of ourselves,
Beg often our own harm; which the wise powers
Deny us for our good; so find we profit
By losing of our prayers."

While persisting in prayer and faith, let us yet learn to say always, "Not my will, but thine be done."

The efficacy of prayer, whether considered from a spiritual standpoint alone, or as having and exerting a "power over physical nature," may be known from our own individual experience, and from the united positive testimony of the entire Christian world, both ancient and modern; but especially from the following passages of Scripture, some of which, it will be noticed, are of a purely spiritual nature, while others prove sufficiently for any reasonable person, that prayer has a power over physical nature, finite wisdom (or foolishness) to the contrary sometimes. Matt. 7:7-11; Mark 11:24; James 5:15; Acts 16:25, 26; Acts 12:5-8; 2 Chron.

7:12-14; James 5:17-18; 1 King 17:17-23.

As every prophecy is the result of God's foreknowledge, so the answer to every true prayer is provided for in God's plan from the beginning. The answer is a part of his plan and will make no change; is not contrary to law, but in perfect accord with it. To not answer prayer would be to unsettle all natural and spiritual law. A thousand thrilling and pathetic answers to prayer might be given, but space forbids.

I. When?

Always. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—**Lu. 18:1.**

Daily. Be merciful unto me, O Lord; for I cry unto thee daily.—**Ps. 86:3.**

In trouble. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.—**Acts 16:25.**

II. Where?

In secret. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (See **Mk. 1:35**).—**Matt. 6:6.**

Family, or two or three. Again I say unto you, That if two of you shall agree on earth as touching anyhting that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—**Matt. 18:19, 20.**

A company. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.—**Acts 1:14.**

III. For Whom?

Myself. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.—**Ps. 32:5.**

Enemies. But I say unto you, Love your enemies, bless

them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.—Matt. 5:44.

One Confess your faults one to another, and pray
Another. one for another, that ye may be healed. The effectual fervent prayer of a righteous man avail-eth much.—Jas. 5:16.

For all. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.—1 Tim. 2:1.

IV. For What?

What we need. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. * * * If ye then being
Holy Spirit. evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?—Lu. 11:9, 13.

Wisdom. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—Jas. 1:5.

Real needs. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—1 Jno. 3:22.

V. Conditions.

In Christ's name. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.—Jno. 14:13, 14.

Abide in Him. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—Jno. 15:7.

Believe. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:22.

According to His will. And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us.—1 Jno. 5:14.

Forgive. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses.—Mk. 11:25.

Earnestly. And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29:13.

Why we do Ye ask, and receive not, because ye ask amiss, not receive. that ye may consume it upon your lusts.—Jas. 4:3.

64. CHRISTIAN WORK.

Jesus said, "My Father worketh hitherto, and I work." He has set us the example of a great worker. If to be a Christian is to be a follower of Christ, then no one can be a Christian who is not a worker. When only twelve years old the boy Jesus said, "I must be about my Father's business." In the midst of his life's great ministry he says again, I must work the works of him that sent me while it is day." Again he says to his Father the night before he dies, "I have finished the work thou gavest me to do." In the kingdom of God and church of Jesus Christ there is work for every boy and girl, every man and woman in the world. The song we sing, "I want to be a worker for the Lord," is good, if we mean it. How many of us can say as Jesus said when we get to the end of our day, "I have finished the work thou gavest me to do?" And how many can lie down with the sweet consciousness that it has been well done? Well, we will soon be to the end, and have the joy or the sorrow.

A poor stonecutter came to America. He was homeless and without acquaintance. He landed in New York and wandered over to Brooklyn seeking employment. He is ashamed to beg bread; and yet he is hungry. The yards are all full; but he is an expert workman, and a man out of charity said, "Well, I will give you a little work, enough to enable you to pay for your board." He shows him a block of stone to work on. What is it? One of many parts which are to form some ornament, a bit of fern or flower. He goes to work with patient carefulness. By-and-by the master comes, says "Well done," takes it away and gives him another. And so he continues to work with the skill and taste of an artist, and only knows that he is earning his bread. He has no idea what use will be made of his

work, until one day, walking along the street, and looking up at the front of the Art Gallery, he sees the stones upon which he has worked. He did not know what they were for; but the architect did. And as he stands looking at his work on that structure, which is the beauty of the whole street, the tears drop down from his eyes, and he says, "I am glad I did it well." Daily as he passes he says to himself exultingly, "I did it well." He is not ashamed to see his work or to have it seen. God is the great Architect of a far more magnificent work than the Brooklyn Art Gallery. Each one of us is a workman on this building of God, carving with careful or with careless, clumsy hand the parts that are to never perish. Shall our work be so well done as to occupy a conspicuous place, or shall it be hidden away? Our work though small may be a gem of beauty if well done. We must not let the seeming littleness of what we are doing prevent our fidelity. If we do the best we can with our work, really put our heart in it, God will let us see after a while where he has put our work, and we shall be glad with a great joy.

"Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying
And the Master calls for you.
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
'Here am I, send me, send me.'"

Note in all the fifteen working points of this study how Jesus sets us the pattern.

Jesus. 1. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—**Jno. 9:4.**

Believing. 2. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—**Jno. 6:29.**

Children. 3. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.—**Lu. 2:51.**

- Baptism.** 4. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.—Mk. 1:9-11.
- Prayer.** 5. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.—Mk. 1:35.
- Preaching.** 6. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.—Mk. 1:14, 15.
- Attendance and teaching.** 7, 8. And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.—Mk. 1:21, 22.
- Giving light.** 9. As thou has sent me into the world, even so have I also sent them into the world.—Jno. 17:18.
- Saving life.** For the Son of man is come to seek and to save that which was lost.—Lu. 19:10.
- Good works,** 10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—Col. 1:10.
- like Jesus.** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with him.—Acts 10:38.
- Self-denial.** 11. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8:9.

- Giving.** 12. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.—Gal. 1:4.
- Suffer.** 13. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps.—1 Pet. 2:21.
- Death.** 14. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2:8.
- Reward.** 15. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.—2 Jno. 8.
- Like works.** Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.—Jno. 14:12.

65. TWELVE STEPS IN BACKSLIDING.

Saved souls have many and varied experiences. Some under favorable conditions are not only converted, regenerated, but pass at once into a blessed, most gracious and useful state. Others, though "born again," from unfavorable conditions, home life, bad associations, cold church, do not get a right start, "backslide" and are dwarfed from the very beginning, yet subsequently under more spiritual conditions these may awaken as it were and get new desires, longing for a new experience of grace, a richer and better life.

God is always waiting to feed his hungry child. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." When this new measure of grace, fuller and richer experience of life comes, as it does to many, a real soul awakening, a blessed day of peace after a long night of wandering, it is sometimes mistaken for a "second blessing," or "sinless perfection." It is a new blessing indeed, yet not differing in nature, only in extent of blessing, and the terms spoken of are misleading. Again, some who have "made a profession of religion" without being really converted, are afterwards converted, and mistaking their

first experience for conversion, now suppose they have the second blessing, entire sanctification, sinless perfection, as it is called, when it is simply the gracious and blessed experience of real conversion.

While the blessed life is always possible, there are many true yet weak Christians backslidden in heart, and always danger to even the strongest, the "world, the flesh and the devil" being stronger than many are aware of. "Let him that thinketh he standeth, take heed lest he fall." This study is given to show the danger spots, the thin places, that we may avoid them. Mr. Moody said amusements were a most prolific source of this trouble. After an absence of eight years, he found that nineteen out of twenty backsliders from the ranks of his former converts had been drawn away by the public-house. Elder Knapp once described the difference between a mere professor and a real Christian in this blunt but forcible way. "If you should turn the former out of the church he would act like a hog, that turns round and tries to root the pen down; but that the other would be like a lamb, that looks wistfully towards the fold, and longs to be within it again."

Neglect of Christian duty is a great cause of backsliding, and prayer is the real test of Christian character. We all remember Christian's guilty sleep in the pleasant arbor, and how he lost his roll, his Christian assurance, not his salvation, but the joy of it, like the Psalmist, going a considerable distance before he discovered his loss, and how he returned on his knees, weeping until he recovered his roll. The backslider must come back in the same way. Prayer is the test.

An earnest Christian woman once came to her pastor in great distress. She was under a cloud of doubt, afraid she had committed the unpardonable sin. She couldn't pray, and hated to read her Bible. The pastor secured a promise from her that she would not open her Bible again, or attempt to pray until he gave her leave. The next day a messenger came in great haste for the minister to hurry to the woman's house. As he showed his face at the door the good sister rushed to him, crying, "Release me! release me quick, or I shall pray! I must pray, I will pray!—you shall not hinder me!" "Do pray," said the pastor; and that was the end of her being "a castaway."

- Neglect of secret prayer. 1. Yea, thou casteth off fear, and restrainest prayer before God.—**Job 15:4.**
- Disregard of the Bible. 2. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.—**Jer. 6:19.**
- Neglecting public worship. 3. Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another.—**Heb. 10:25.**
- Critical hearing. 4. For the time will come when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers, having itching ears.—**2 Tim. 4:3.**
- Seeing and talking of the faults of others. 5. And why beholdest thou the mote that that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—**Matt. 7:3-5.**
- Easily offended. 6. Great peace have they that love thy law; and nothing shall offend them.—**Ps. 119:165.**
- Worldliness. 7. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.—**2 Tim. 4:10.**
- Levity. 8. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.—**Eph. 5:4.**
- Making light of sin. 9. But they made light of it, and went their ways, one of his farm, another to his merchandise.—**Matt. 22:5.**
- Murmuring and strife. 10. Do all things without murmurings and disputings.—**Phil. 2:14.**
- For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?—**1 Cor. 3:3.**

Secret sin. 11. If I regard iniquity in my heart, the Lord will not hear me.—**Ps. 66:18.**

Love of pre-eminence. 12. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—**Lu. 14:8-11.**

Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.—**Phil. 2:3.**

66. SIN.

The world as God created it, and man occupying it, was a place and state of perfect happiness, an Eden indeed, in its peace and harmony a heaven here below. It is manifestly far from that now. What makes the difference? **SIN.** A little word but infinite and awful in its consequences; taken in all its bearings the most awful word in the language. What is this awful thing of sin? It is simply disobedience, transgression of law both natural and moral or spiritual, but especially the latter. This sin or disobedience is universal, "All have sinned," and continual; moments, hours, days, years, one continual sin, millions of individual sins, but all sin and always sin and nothing but sin, before conversion, "Whatsoever is not of faith is sin"; one dead mass of sin, defilement, filth and corruption, justifying God's picture, **Is. 1:6**, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

Sin has brought sorrow, sickness, suffering and death; has made the earth one vast hospital, a never ending funeral

procession and the whole world a cemetery. Sin wrongs God and wrongs man. The world is full of this wrong, all wrong and always wrong in the main, nations wrong each other, and individuals in every relation of life, few if any exceptions, in thought, word or deed, wrong each other, and all universally wrong God. Commonly we will not wrong ourselves, but sin, or wrong doing, is deceitful, and in wronging others and God, we really wrong ourselves most. Sin is a most deadly boomerang; it will harm other souls, but it destroys our own. To continue in sin is to commit spiritual suicide. Note seven points of special wrong that sin does to our own souls:

1. Sin blinds the soul. Shuts up the soul's eye to spiritual things.
2. Sin warps the judgment, making the sins of others look large, and our own small.
3. Sin stupefies the conscience; soul is benumbed, paralyzed; awful state.
4. Sin corrupts the imagination, desecrates the affections, perverts the will; the first sin did this.
5. Sin deprives the soul of pure, true and real happiness here.
6. Sin unfits the soul for heaven,—death will not regenerate.
7. Sin plunges the soul into hell forever. "The wicked shall be turned into hell."

Sin is certainly an awful thing. One of the worst diseases known in the world, leprosy, is always taken as a type to represent sin. Five things, true of the ancient Bible leprosy, made it a perfect type of sin: it was incurable, hereditary, contagious, loathesome and separating. All this is true of sin; no relief by any human means. We have already learned that Jesus has the perfect and only remedy for the spiritual disease of sin, and if we neglect this remedy, the blood of Jesus that cleanses from all sin, there can be no hope for any one. We must be separated from our sin, or our sin will separate us from God forever.

Wrongs, But he that sinneth against me wrongeth his
deceives, own soul: all they that hate me love death.—
slays. Prov. 8:36.

For sin, taking occasion by the commandment, deceived me, and by it slew me.—Rom. 7:11.

Sin blinds. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2 Cor. 4:3, 4.

Hardens. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.—Heb. 3:13.

Cannot deny. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.—1 Jno. 1:8, 10.

For the wages of sin is death.—Rom. 6:32.

Death. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.—Jas. 1:15.

The Great Physician. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?—Jer. 8:22.

Confession For I will declare mine iniquity; I will be sorry for my sin.—Ps. 38:18.

and prayer Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me.—

Faith. Ps. 51:2, 3.

Believe, . . . and thou shalt be saved.—Acts 16:31.

67. SOME ERRORS.

There are a thousand errors in the world and to refute them all would require volumes. Only two or three will be treated here and that very briefly, Faith Cure, infidelity and spiritualism. Most errors arise from a too narrow view of the Scriptures, separating or segregating the teachings of the Bible, rather than centralizing or focalizing them, bringing all into harmony. The Bible is a large book, written

under a great variety of circumstances, in different places, at different times, by different men, with many different special objects in view, and yet with one great general object and plan, all directed by one Great Mind, and all in perfect accord. A dozen, more or less, Bible texts taken from their local setting and ingeniously combined may be made to appear to teach truths that have no place whatever in the thought of the Book. In this way most if not all of the errors prevalent today have originated.

Miracles of raising the dead and speaking with tongues have ceased, and so really miracles, in general, as such, the gospel and God's people not needing them as credentials, 'as at first. But recovery of the sick in answer to prayer, while using all possible or available means, is right and to be expected. We use means and ask God's blessing upon them in other temporal affairs, and just so we should in case of sickness. Our realized extremity, often becomes God's gracious opportunity. Note in the study on this how means were used even in the working of miracles.

Infidelity is but following the trend of fallen human nature received from our first parents, in believing as they did the devil's lie instead of God's truth. This natural bias, however, will not justify us; we can all believe the truth if we want to and are willing, God will enable us to. One moment's thought of the difference in society where the Christian religion prevails and where it is not known should be enough to convince anyone. No one but a most depraved character, or a humble missionary, certainly no infidel, would want to live where Christianity is unknown. Infidelity is a strange freak, and if it could only see itself would be heartily ashamed. It is like a man trying to blacken the sun, shut up the clouds, stop the rivers, kick his own father or mother, or knocking the crutches from beneath the cripple to let him fall in the mud. Sin blinds, and infidelity is an awful self-intoxication.

There are two great unseen spiritual powers in the world, one good, the other evil; God and his angels working for the good of mankind, Satan and his angels working man's ruin in every way they possibly can. These good and evil powers influence and affect man more or less as he yields

himself to their influences. One of the devil's strong delusions is to persuade men that they can communicate with their friends in the other world. There is not a single text of Scripture in support of this. When Dives wanted Abraham to send Lazarus to warn his five brethren, it was not permitted. All strange "spirit" manifestations that are not a fraud, are but the work of Satan and his evil spirits, to deceive those who are only too willing to be so deceived. Samuel did not really appear to the king. The witch deceived Saul and the devil fooled her. God would not so permit and honor the thing he had expressly forbidden. Listen to the Word on all of these.

I. Faith Cure.

Elijah. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again.—1 Kings 17:21.

Elisha. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.—2 Ki. 4:34.

Hezekiah. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.—2 Ki. 20:7.

Jesus and means. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.—Jno. 9:6, 7.

Disciples. And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mk. 6:13.

Why did not Paul cure these? For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.—Phil. 2:27.

Erastus abode at Ccrrinth: but Trophimus have

I left at Miletum sick.—2 Tim. 4:20.

II. Infidelity.

Old Testament inspired. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Tim. 3:16.

New Testament inspired. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he will not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—Jno. 16:13.

Paul believed it. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.—Acts 24:14.

Our way. There is a way that seemeth right unto a man; but the end thereof are the ways of death.—Prov. 16:25.

The test. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—Jno. 7:17.

III. Spiritualism.

The command. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them.—Lev. 19:31.

Punishment. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.—Lev. 20:27.

Saul's sin and death. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.—1 Sam. 28:7.

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.—1 Chron. 10:13.

End of spiritual- And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his

ism. mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders.—2 Thess. 2:8, 9.

68. REVIVING.

It is hoped that the following studies up to one hundred may not only be found of much interest to the general reader, but of special value to preachers and Christian workers as a kind of evangelistic ammunition for revival meetings. They have been much used in day meetings as well as night services.

Not only do individual Christians sometimes get backslidden in heart and need reviving, but whole churches, every church and every member, few if any exceptions, need it frequently. It has been the strange history of God's people in every age. Over and over again with distressing frequency and monotony does this appear in Old Testament times. Nor can we say it is much better today. Though with all our greater light and knowledge there is much less justification for backsliding, there is yet great need for reviving and revivals. Some one has pointed out these signs that a revival is needed:

"When a church is anti-missionary or omissionary in spirit; when the pastor's salary is not paid up; when differences exist between members of the church; when a low state of religious feeling prevails in the community; when there are no conversions in the regular services of the church; when prayer meetings have run down; when the spirit of worldliness is everywhere manifest; when the house of God is below par with the place of amusement; when the family altar and the religious welfare of the home are persistently neglected; when the Bible is relegated to a dusty corner for the daily newspaper or novel; when the men of the church are completely absorbed in money making, and the women of the church are given over to clubs and lodges. These are a few of the signs that a revival is needed." According to these symptoms how many churches are in such good health as not to need reviving.

The "revival chapter," containing the fullest teaching of the Word on the subject, is Hosea 14. Seven special points appear in its nine verses:

1. The cause of their and our captivity, sin, vs. 1. This must be seen and felt.

2. Words, verse 2, sincere, penitent words of confession and prayer; such accepted.

3. Faith, verse 3, three evils renounced; right trust in God expressed.

4. Backslider's hope, verse 4, God is said to be "married to the backslider;" will anything separate?

5. Gracious promises, 5-7. "Heal," "dew" of God's grace, "grow" as "lily" and "Lebanon" for beauty and strength; fruit, "olive tree," "revive," and grow as "corn" and "wine."

6. Ephraim restored, 8, the very worst healed. How much we may expect in a revival.

7. Wisdom and prudence, 9, the just walk, but transgressors fall.

With other related texts, surely a great lesson.

Need of revival. Confession, prayer, faith, Hope. "Precious promises." The worst reclaimed.	1. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. 2. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 3. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. 4. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 7. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. 8. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit
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Wise and prudent. found. 9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.—Hosea 14.

Prayer for personal and general reviving. Restore unto me the joy of thy salvation; and uphold me by thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—Ps. 51:12, 13.

Wilt thou not revive us again: that thy people may rejoice in thee?—Ps. 85:6.

69. "EBENEZER."

A strong revival lesson is found in 1 Samuel, chapter seven. The children of Israel had gone again into idolatry and their enemies, the Philistines, were threatening them. In their prosperity they had turned away from God, but now "all the house of Israel lamented after the Lord." Is it not much the same with us? But they were fortunate in having a strong and true leader.

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." Give evidence that you are sorry for past wrongs and be in earnest about turning to the Lord. "Then the children of Israel did put away Baalim and Ashtaroath, and served the Lord only." Five interesting steps follow:

1. Israel was called together for prayer, not to fight, verses 5-8, but this brought their enemies on them. So evil sometimes seems to come out of good; we start for God, and the devil starts for us, but good comes in the end.

2. Samuel's prayer, 9, a type of Christ's intercession for us. Samuel's intercession temporary, Christ's perpetual. They depended on Samuel; we on Christ. They were safe; so are we.

3. Sacrifice, 9. Not prayer alone, but sacrifice; the two needed and go together; either vain alone; so of Christ, so of us.

4. Victory, 10, 11. God heard and gave victory, almost without weapons or fighting, and in the very place where first defeated, (see chapter 4:1). Dependence on form (ark), defeat; on God, victory; so today.

5. The memorial, 12. Such a victory worthy of being remembered. God had always helped, when they were right, and does still. The past is prophetic of the future. Let "Ebenezer," the stone of help, mark my conversion, mark this meeting, in the conversion of many. "Here I'll raise my Ebenezer." A good time to renew our vows.

"High heaven that heard that solemn vow,
That vow renewed, shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear."

Israel and their enemies.	7. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it they were afraid of the Philistines.
Samuel's prayer.	8. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.
Sacrifice.	9. And Samuel took a sucking lamb and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.
Victory.	10. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.
Memorial.	11. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-Car.
	12. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.
	—1 Sam. 7:7-12.
God with, leading and	And he said, Certainly I will be with thee. —Ex. 4:12. And the Lord said unto Jacob, Return unto the

helping land of thy fathers, . . and I will be with thee.
 his —Gen. 31:3.
 people. As I was with Moses, so will I be with thee:
 I will not fail thee, nor forsake thee.—Josh. 1:5
 So the Lord alone did lead him ,and there was
 no strange God with him.—Deut. 32:12.
 Thou has thrust sore at me that I might fall;
 but the Lord helped me.—Ps. 118:13.

70. THE LORD'S PRAYER.

By this is meant not what is commonly called the "Lord's prayer" in the sixth chapter of Matthew, but our Lord's own great high priestly prayer found in the seventeenth chapter of John's gospel, the closing words of his wonderful discourse with his disciples on the memorable night when he was betrayed, his last full recorded message to them. How fitting to close such a discourse with such a prayer, and how worthy such a prayer is of our careful, serious, prayerful, even tearful consideration, especially as related to evangelistic or revival work.

Revivals, real revivals, are not so much worked up, as prayed down. Jesus taught a great deal about prayer, for he knew the real need of the people. One of the strongest symptoms that the church is sick today and needs a revival, is the general lack of prayer. A revival has begun in any soul when it can be induced to pray oftener and more earnestly, and so more prayer and praying in the church brings some revival at once, and is one of the first things to be sought for in revival work. Several studies on prayer will follow. No one ever prayed more than Jesus, and a little study of this great prayer is a good place to begin. No attempt is made at an exhaustive study of the prayer. Only a few verses are quoted; the whole prayer should be studied. Four points in the prayer are worthy of some special attention.

1. "Glorify thy Son," verse one. Here is apparently a departure from his universal conduct. We have never seen him putting himself foremost, helping himself before others. He "came not to be ministered unto, but to minister." But

here his very first petition seemingly is for himself. If we look carefully, however, we will see that the request was not a selfish one, but as a means to an end; was really for others. "Glorify thy Son, that thy Son also may glorify thee." That his mind and heart were not centered on himself, but on others, the two next verses clearly show. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Life can only come out of death. He was praying in part that God would glorify him in his death on the cross for the life of the world. We may pray for God to glorify us in this way. We need to, and we must, before there can be much revival or many souls saved. Let us sing, "In the cross of Christ I glory," but let us pray in a sense also that God will glorify us in going to our cross in this meeting, that other souls may find life in Jesus; then we may share a little in verse four.

2. Prayer for his immediate disciples, and all to follow, verses 9, 11, 12, 15, 20, three-fold blessed keeping: kept from evil; kept in unity, as one; and have his joy fulfilled in them and in us. "I pray for them: I pray not for the world, but for them which thou hast given me. * * * And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. * * * I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. * * * Neither pray I for these alone, but for them also which shall believe on me through their word." Souls here may come into this prayer.

3. Prayer for the special unity of all his believers. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," verse 21. The love

and unity of God's people is one of the greatest helps in a revival and to the salvation of souls. (See also verses 22, 23). Strife and contention has killed churches, stopped revivals, hindered souls from being saved. Love is a centripetal force. Sin is a centrifugal force. God gathers; Satan separates. Devil and division are very nearly synonyms. Unity and love between members here and now, will win and unite souls to Christ; division will drive them away.

4. **Prayer for final glorification of all his believers,** verse 24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." He wants us to see his glory, but also to share in it, for he has promised that if we overcome, we may sit with him in his throne. Rev. 3:21. This prayer will be effectual through Christ's continued intercession. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Let us all get into this prayer; we may.

71. GETHSEMANE.

Let us follow Jesus a little farther, a little nearer the cross, and a little deeper into the very heart of God. We sing very sweetly sometimes, "I'll go with him to the garden." But do we really know or think what the song means? Let us in this study get a glimpse of the experience of Jesus in the garden, an experience that we all need to have a share in, if we would be useful in revival and soulwinning work. But as we see this, let us not shrink, or draw back, or sing the song with less fervor than formerly. Note the location of the text: the supper, Matt. 26:26; the garden, Matt. 26:36-46.

1. **Preceding Events.** The last passover observed, the supper instituted, and the marvelous discourse recorded in chapters 13, 14, 15, 16 and 17 of John's gospel.

2. **Time and Place.** Thursday night, a little after midnight probably; in an olive orchard, called "garden of Gethsemane," across the brook Kedron, a place where Jesus often

went to pray, and where Judas would know where to find him. Where could any one find us, if he wanted to? Prayer meeting? Sunday School? theater? ball-play? It was a full moon, but it may have been cloudy, or the dense shade may have made the torches and lanterns necessary.

3. The favored three. Leaving the other disciples near the entrance Jesus took three, Peter, James, and John, a little farther with him into the garden, to be a little nearer to him in his agony. Jesus in this hour longed for even a little human sympathy and fellowship. Some can understand spiritual things more than others. But even these three were not much help; are we? They slept; do we? What an opportunity they lost! How many we sleep away! Time to awake now!

4. The three prayers. In his three prayers he had a triple victory, as in his temptation. "Alone in the fight, the vict'ry he won"—alone, so far as human companionship was concerned; no sympathy from even "the favored three." Why these prayers? that the burden of soul, the agony, might not be too much for his body—he died on the cross of a broken heart—he prayed that the cup might not cause his death before he came to the cross. The prayer was answered, and an angel strengthened him.

5. The Agony. This was the heart of this awful experience, the very holy of holies of it. Can we enter and understand it? What was it that made "his sweat as it were great drops of blood falling down to the ground?" Why was it? What does it mean? It could not have been the fear of the physical pain of Calvary. Many have suffered as much or more than that. Two elements must have entered into this agony:

a. The spiritual death of the cross; in anticipation bearing the sin of the world and its punishment. If one sinner will writhe in torment under conviction of his sins; what agony must it have been for Jesus to bear the sins of millions.

b. Soul travail, or desire for salvation of souls. If our desire to see some soul saved will cause us pain and drive sleep from our eyes, what must the agony of Jesus have been. Our burden of desire is weak; his was infinite. With

this double agony is it any wonder that he should pray to have it lightened, lest it should bring him to death before his time? This soul travail was not essential to Christ's redemptive work; it was no necessary part of the atonement. But he would set us the example; be the Shepherd even in this; lead where he wants us to follow. We need to agonize for souls. "When Zion travails, she shall bring forth." Paul and every earnest soul has had this longing. Let us see and feel for lost souls now, as Jesus did and does; realize their need until we shall feel that we must die if we don't do something to help them. Souls will be saved then.

Christ's Then cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.—*Math. 26:36-39.*

**prayer
and**

agony. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—*Lu. 22:44.*

Paul. Woe is unto me, if I preach not the gospel! —*1 Cor. 9:16.*

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.—*Rom. 9:3.*

The church. As soon as Zion travailed, she brought forth her children.—*Is. 66:8.*

Not in vain. He shall see of the travail of his soul, and shall be satisfied.—*Is. 53:11.*

72. PRAYING.

In the teaching of Christ concerning prayer three very distinct errors are shown that we may avoid them. 1. Prayer to be seen and heard of men, rather than of God; 2. Prayer in pride, rather than in humility; 3. Selfish prayer, rather than unselfish and Christlike. "God bless me and my wife, my son John and his wife, us four and no more, Amen." It is not wrong to pray for ourselves; it is a blessed privilege. But it should be as a means to an end like Jesus; self not the whole sum of our desire. The cuckoo's thoughts were selfish and only three: "What do I want, what can I have, what will become of me."

Real prayer is born of God, implanted in the soul by the Holy Spirit, and hence sure of an answer, for God will not contradict himself, by putting a desire in our hearts that he will not grant. Some prayers are our own and selfish, and so may not receive an answer. Others God may see fit to delay the answer of, but the answer will come, if prompted by his Spirit. We may know that our prayer is right when we "ask according to his will."

There is great dearth of prayer today. It is one of the greatest, if not the greatest need of the Church in this age. People are too busy to pray, and because they don't pray, they have lost faith in prayer. There will be little revival, if any, where there is not more prayer. Prayer works both ways. It moves God, but it moves us also. If it don't move us it will hardly move God. God often uses us to answer our own prayers. If we ask for some one to be saved, we must be willing to do our part in bringing the one we pray for and Christ together. This is the hard part of personal work that we often shrink from. Fearing this we fail to pray as often and earnestly for others as we should.

"Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done."

A woman prayed for her husband for twenty-five years and he was not saved. But God laid it upon her heart to take up the duty of family worship, the greatest and hardest cross of her life. The husband was willing, and it led to his

conversion, as he afterwards publicly confessed. We may shrink from personal work, but we ought not to, for so only may we expect to have "stars in our crown." Was not that wife paid a thousand fold for her hard duty?

Some of the fullest teaching on prayer to be found in the whole Bible is contained in the eighteenth chapter of Luke. Note seven points:

1. Continual, vs. 1. Stated and particular seasons. "Pray without ceasing."

2. Earnest, vs. 3. Real need; she knew it, "mine adversary." Satan (adversary) after our loved ones.

3. Persistence, vs. 5. Importuned until she obtained. So must we. Jacob wrestling.

4. Faith, vs. 8. She must have believed to so persist, and so must we believe.

5. Pride fails, vs. 11. Head high. Five I's. But "God knows the proud afar off."

6. Sacrifice of no avail, alone, vs. 12. Tithes and 104 fasts in a year and still unheard. (14)

7. Humility, 13, 14.—Humble, penitent, confession heard and accepted. In the Pharisee's eye it was Pharisee, publican. In God's eye it was Publican, pharisee, vs. 14.

Continual. And he spake a parable unto them to this end, that men ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying,

Earnest. Avenge me of mine adversary. And he would not for a while: but afterward he said within

Persistence. himself, though I fear not God, nor regard man,

Faith. yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.—Lu. 18:1-5.

Double failure. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes

Humility. of all that I possess. And the publican, stand-

ing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—**Lu. 18:10-13.**

God resisteth the proud, and giveth grace unto the humble.—**1 Pet. 5:5.**

Selfish prayer. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.—**Jas. 4:3.**

Holy Spirit teach us. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered.—**Rom. 8:26.**

73. ASKING FOR GOD.

The thought of this subject may be a little new and startling at first to some. We have been accustomed to asking of God; asking for God may seem almost irreverent. And yet this we are plainly taught it is our privilege to do, in another great prayer chapter, the eleventh of Luke's gospel. Seeing Jesus in prayer awakened in the disciples interest and inquiry and one said, "Lord, teach us to pray, as John also taught his disciples." It is the same today. Seeing and hearing God's children in true prayer, will awaken others and lead them to prayer. Have our friends and the world seen and heard us in prayer? In times of revival especially should God's people be seen and heard in prayer. We do not pray to be seen and heard, but the unsaved should yet see and know that we do pray. How sad that children of Christ's parents should grow up without ever having heard the voice of father or mother in prayer.

Jesus answered his disciples' prayer and taught them how to pray in this wonderful lesson. The Holy Spirit teaches us now. After a brief form of what is called "The Lord's Prayer," our Savior led his disciples through two parables, the hungry traveler and the hungry boy, up to the greatest prayer it is possible for the Christian to make, prayer for the Holy Spirit, for God himself, and assured them and us that his Father was and is more willing to give the Spirit to them that ask him, than earthly parents are

to give good gifts to their children. Two or three points of especial interest.

1. **Our need.** We are nothing and can do nothing without the Holy Spirit. We need him for His nine fruits, (Gal. 5:22,23); for comfort and assurance, his "witness;" for power and fruitfulness in service. The disciples were like weak and timid hares before Pentecost; bold and strong as lions after that. So many are weak today, from lack of God, and lack the Holy Spirit because not asking; are on the other, rather than on this side of Pentecost.

2. **Three-fold prayer, "Ask, seek knock"**—The climax of this asking is to ask for the Holy Spirit, and the whole force of the two parables is to prove that God is willing to answer this prayer; let us be convinced, and ask, seek, knock, importune until we do receive.

3. **How Ask.** a. For ourselves first, like the hungry son, a real hungry boy, not an idle, teasing, overfed child, that will throw away what is given it. "Blessed are they that hunger." So may we hunger and ask that we may receive.

b. For others, or for ourselves that we may have to give to others, like the one in the parable, whose friend, hungry and almost starving, had come on a long journey, and he had nothing to give him, so went to a neighbor's and obtained by much importunity what he needed for his friend. This friend is a type of the sinner, who comes to us on the long journey of life, lost, hungry, starving—many such around us, children, scholars, friends—and we have nothing to give them. O the shame of our poverty, nothing to give these perishing ones. Pray for the Holy Spirit, for his fruits and power; importune until we have enough for ourselves, and "as many as we need" for others. If we realize our need, and the world's need, God is more willing to give us his Spirit and the bread of life to feed the starving, than the neighbor was to lend his friend the three loaves asked for.

Our And he said unto them, Which of you shall
emptiness. have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey (or out of his way) is come to me, and I have nothing to set be-

fore him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed, I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.—**Lu. 11:5-8.**

God's fulness.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—**Matt. 7:7.**

Holy Spirit promised, If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—**Lu. 11:13.**

that we may feed the hungry, and be strong. He answered and said unto them, Give ye them to eat.—**Mk. 6:37.**

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.—**Acts 3:6.**

And they spake the word of God with boldness.—**Acts. 4:31.**

74. BAPTISM OF THE HOLY SPIRIT.

Several lessons on the subject of the Holy Spirit as related to revival and evangelistic work may be studied with profit. Volumes have been written; just a few helpful thoughts will here be attempted. Note three points in this study:

1. **His Personality.** Many Christians have the habit of saying "it," when speaking of the Holy Spirit. We should not. This is a mistake to be corrected. We never say "it," when speaking of Jesus or of God the Father, and the Holy Spirit is a person as much as either of the others. The Holy Spirit is a mighty power. So also is gravitation, electricity, magnetism, yet we never say "he" of any one of these, but always "it," because they have no life. To say "it" of the Holy Spirit is a sin, denying and destroying God the Spirit, bringing him down to the level of these blind, immaterial, unintelligent, lifeless forces or influences of nature. Perhaps

we do not mean to do this, but let us be more careful.

2. Holy Spirit Baptism. Four manifestations of the power of the Holy Spirit appear in the Scriptures: **First**, convicting sinners; sometimes on the wicked in prophecy, Saul, Baalim. **Second**: regeneration, giving a measure of power, as in Old Testament believers for prophecy and in the disciples before Pentecost. **Third**, fullness of the Spirit for witnessing, received by the disciples at Pentecost and at other times afterward. **Fourth**, power to speak with tongues and work miracles. The second and third of these are the ordinary power of the Spirit in saved people, and are for all believers, then and now. The last is the extraordinary power, called the "baptism of the Holy Spirit," coming upon the Jewish Christians on the day of Pentecost, Acts 2, and on the Gentiles in the house of Cornelius, Acts 10, and in a general way at no other times. This extraordinary power was no where else bestowed but by the laying on of the Apostles' hands, and ceased with that age. The only proper mention of the baptism of the Holy Spirit is in these two places. Hardly proper to use the expression now, as we do not have the extraordinary power conferred by the baptism.

2. Fruits of the Spirit. The effect of the second and third manifestations of the Spirit will be our bearing abundantly the beautiful fruits of the Spirit. What more pleasing sight than a tree or vine heavily laden with delicious fruit. Such a tree or vine every Christian ought to be. It is much easier to look at, pick and eat fruit, than to grow it, but it pays best to grow it. See next study how we may.

1. Personality.

"He."

He shall glorify me: for he shall receive of mine, and shall show it unto you.—**Jno. 16:14.**

Equal in
baptism
and

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—**Matt. 28:19.**

bene-
diction.
Speaking
and
working.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.—**2 or. 13:14.**

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—**Acts 13:2.**

II. Baptism.

Promised He shall baptize you with the Holy Ghost, and with fire.—**Matt. 3:11.**

by For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—**Acts 1:5.**

and by And, behold, I send the promise of my Father
Jesus. upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—**Lu. 24:49.**

But ye shall receive power, after that the Holy Ghost is come upon you:—**Act 1:8.**

Fulfilled And when the day of Pentecost was fully
on day of come, they were all with one accord in one place.
Pentecost, And suddenly there came a sound from heaven as
and in of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—**Acts 2:1,2,4.**

house of While Peter yet spake these words, the Holy
Cornelius. Ghost fell on all them which heard the word.—**Acts 10:44.**

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.—**Acts 11:15.**

Waiting in These all continued with one accord in prayer
prayer. and supplication. (See chapter 2:1).—**Acts 1:14.**

III. Fruit.

Fruit But the fruit of the Spirit is love, joy, peace,
worth long-suffering, gentleness, goodness, faith, meek-
bearing. ness, temperance: against such there is no law.—**Gal. 5:22,23.**

75. FILLED WITH THE SPIRIT.

While we may not use the term, "baptism of the Holy Spirit" in these days, we may have what is always meant by the term when used, the fulness of the Spirit, giving power for service. The better, real Bible terms are, "receive the Holy Spirit," "filled with," and "full of." In this study we shall see these terms used, how we may receive this filling, the effect and proof of it.

The Holy Spirit floods the world like the sunlight, and would fill all hearts if they were empty. The hearts of the unsaved are full of sin and self; no room for Christ or the Holy Spirit. The hearts of Christians are often so full of the world that the Holy Spirit has small space if any. Hearts are like vessels filled with muddy or cloudy water. God wants to fill them with the pure water of life, but he cannot until they are emptied of the old. Take a vessel full of impure water and immerse it in a fountain of pure water; it will take in none of the pure, for it is already full. Even an empty vessel immersed in the fountain will take in nothing, if we keep the lid on tight. This very thing is going on all the time in the hearts of sinners, and even Christians. But take an empty vessel, without any lid and sink it in the fountain, and it will fill in an instant. "Nature abhors a vacuum," and so does grace. God wants to fill us with his Spirit, love and life, and would if he could. Some dear children of God are trying to fill up a spoonful a week. The trouble is it leaks out or evaporates in the world, and after years they have little more life, than when they started.

So many are weak. They cannot pray or speak or work. The Holy Spirit is waiting to do all these and more in and through believers. Emptied of self and filled with his Spirit, God can use his people in winning souls for him, and they would be able to bear the beautiful fruit of the Spirit. Pray that God's people may have a holy ambition for this spiritual industry.

"Receive." This spake he of the Spirit, which they that believe on him should receive.—Jno. 7:39.

"Received." Received ye the Spirit by the works of the

law, or by the hearing of faith?—Gal. 3:2.

"Filled with."

Then Peter, filled with the Holy Ghost, said unto them. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4:8,31.

"Full of."

And they chose Stephen, a man full of faith and of the Holy Ghost.—Acts 6:5.

How Receive? Four steps.

Surrender.

And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Lu. 9:23.

Empty,

Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.—Matt. 12:44.

Desire and

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.—Lu. 11:9.

prayer,

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him.—Lu. 3:21, 22.

Faith,

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mk. 11:24.

Effects:

They saw the boldness of Peter and John.—Acts 4:13.

"Boldness"

And they spake the word of God with boldness.—Acts 4:31.

and

But ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1:8.

"power."

And with great power gave the apostles witness of the resurrection of the Lord Jesus.—Acts 4:33.

"Dwell in."

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.—Rom. 8:9.

"Given us." And hereby we know that he abideth in us, by the Spirit which he hath given us. (See 4:13.)
—1 Jno, 3:24.

Sad lack. These be they who separate themselves, sensual, having not the Spirit.—Jude 19.

76. LED BY THE SPIRIT.

Much general teaching concerning the Holy Spirit is contained in this study. How may we know when we are led by the Spirit? John says in his first epistle, 4:1, "Try the spirits whether they be of God: because many false prophets are gone out into the world." The world is full of isms and fads and false teachers and the devil is tempting and leading wrong always; how shall we know the truth and the way? Try every teacher and teaching, every leading or impression of duty we may have, by the Word of God. The Holy Spirit will never lead us contrary to the Word he has given us. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Trying all our impressions and acts by this standard will keep us from fanaticism.

We should have, however, a positive and aggressive leading of the Holy Spirit, especially in the direction of evangelism, God's great saving work in the world. Note how the Spirit led Philip and Paul even against their natural inclinations, and yet how willingly obedient they were, this obedience being one of the truest marks of a child of God, as we shall see in the study. See Acts 8:29, 30 and 16:6, 7. This leading of the Spirit will be always right and for our good, even if sometimes against our inclinations. The Spirit may often lead us where we shrink from going, and fearing this we may sometimes fail to ask for his leading. But let us learn not to fear or fail, but to "trust and obey." The sinner shrinks from coming to Christ, fearing a thousand things, but when he yields, how blessed it is. Christians foolishly shrink from many duties, really fearing to trust themselves fully in the hands of their dear Father and loving Savior, yet when they "surrender all," how sweet it is. Christian brother or sister, try this giving up to God until you learn more how good it is.

God is ready to fill us with his Spirit, waiting, anxiously longing to give us missions and messages for him, if we were only ready to carry them out. If we are first filled with his Spirit the leading will not seem so hard. Paul said "I can do all things through Christ which strengtheneth me." So can we, even do personal work in winning souls, when strengthened by the Holy Spirit. God wants to lead us in this work especially. "The preparation of the heart and the answer of the tongue is from the Lord." He prepares hearts and would send us with the message they need, if we would only go, like Philip going to the Eunuch. Here was a soul prepared; what if Philip had refused to go to him? Some soul may never be saved, because some Christian has not been obedient to the vision and voice of the Spirit. What a sad loss on both sides!

"Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied, that He might fill me
As forth to His service I go;
Broken, that so unhindered,
His life through me might flow."

Born of. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. 8:15.

Led by. For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

"Given us." Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—1 Jno. 4:13.

The temple Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. 3:16.

**and its
Holy
Dweller.** Now ye have received not the spirit of the world, but the Spirit which is of God; that ye might know the things that are freely given to us of God.—1 Cor. 2:12.

Live and Now if any man have not the Spirit of Christ,

he is none of his.—Rom. 8:9.

walk If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:25.

free. But if ye be led by the Spirit, ye are not under the law.—Gal. 5:18.

Led day and night. In the daytime also he led them with a cloud, and all the night with a light of fire.—Ps. 78:14.

Not as a mule. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.—Ps. 32:8.

Abiding with. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—Jno. 14:16, 17.

Guide. He will guide you into all truth.—Jno. 16:13.

Led by the Spirit And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. 5:5.

as we obey the If ye love me keep my commandments.—

Word. Jno. 14:15.

Philip and Paul obedient. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?—Acts 8:29, 30.

Blessed result. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.—Acts 16:6, 7.

77. GIDEON'S 300.

The time of this incident was about 1250 B. C. when the children of Israel were in their fourth servitude, or period of oppression under the Midianites, permitted of God as a punishment for their evil-doing. The people were greatly distressed and cried penitently to the Lord who heard their cry and raised them up a deliverer in the person of Gideon, an obscure man and from one of the poorest families of the tribe of Manasseh. It is not always the great ones that God can use best.

To meet a great army of the Midianites, "like grasshoppers for multitude," the fighting force of Israel had been gathered, numbering only 32,000. But God told Gideon that even this small number was too many, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." The Lord said that all who were "fearful and afraid" might go home; 22,000 were glad to go. These may represent mere professors or nominal Christians today. The 10,000 left were still too many. Another test was applied, another thinning out. It was a very simple thing, just how they would all drink when they came down to the water. They had no idea they were being tested; they just followed their inclinations. We are all being tested in the same way by little things all the time. "Straws show which way the wind blows." Many fail now as many failed then, and are set aside, of little or no use.

Of the small army 9,700 got down on their hands and knees and took a good full drink when they came to the water. Can a thirsty man be blamed for taking a drink? No; but the way they drank showed they were thinking more of the drink than they were of the deliverance. These 9,700 represent the selfindulgent, purposeless, theater-going, card-playing Christians of today. A great army of such would win few victories for God in the saving of souls. O that the revival might awaken these.

Only 300 left! Didn't these drink? Yes; but not all they could hold. They were so eager for the battle that instead of getting down on their knees and taking a full drink, they

just dipped up a little in their hands and drank as they went, and by this little number the fight was won. These 300 represent the willing, obedient, consecrated, Spirit-filled soldiers of Jesus today. They are "minute-men," "instant in season," ready for service or sacrifice. Faith may seem foolishness to some. Think of those pitchers and torches! But not to those then or these today. Who will be one like Gideon's 300? God has a great battle on, and he will win the victory by just such soldiers as these. "The sword of the Lord." The power is his.

Blessed And the Lord said unto Gideon, by the three
"300." hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place.—Judg. 7:7.

Used wise And he divided the three hundred men into
means. three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be, as I do, so shall ye do. When I blow with a trumpet, I and
Obedient. all that are with me, then blow ye the trumpets
"Brake" also on every side of all the camp, and say, The
and sword of the Lord, and of Gideon. So Gideon,
"blew," every man and the three hundred men that were with him,
every man came unto the outside of the camp in the be-
in his ginning of the middle watch; and they had but
place. newly set the watch: and they blew the trumpets, and broke the pitchers that were in their hands. And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.—Judg. 7:16-21.

Jonathan's It may be that the Lord will work for us: for
courage. there is no restraint to the Lord to save by many or by few.—1 Sam. 14:6.

**Asa's
faith.**

And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this great multitude.—2 Chron. 14:11.

78. A FAITH LESSON.

We are not only "saved by faith," but we live by faith. To win souls for God we must have a working faith, a faith that works by love. "Faith is the substance of things hoped for, the evidence of things not seen;" it makes unseen things real. Faith sees God and heaven, Satan and hell, the saved and the lost clearly. Faith will set everyone at work winning souls. If we are not so at work, it is because we have no faith or but very little faith. Faith and works go together. The very essence of faith is expectation; the woman who touched the hem of Christ's garment expected that moment to be healed and she was. The man who prayed for rain but didn't think to take his umbrella hadn't very much faith. Neither had the good woman who prayed for the mountain to be removed over night, but seeing it still there in the morning exclaimed, "Just as I expected"! Let us pray, work for, and expect to see sinners saved now.

In this study see unbelief first; then the place of faith and what it does; the beautiful pole-star of faith, and seven wonderful examples of it. Christ twice marveled; once at the faith of a Gentile, (Lu. 7:9) and once at the unbelief of his own people, (Mk. 6:6). The two greatest examples of faith were Gentiles; one a man, (Lu. 7:9) and the other a woman, (Mat. 15:28), foreshadowing the work of the gospel.

Unbelief 1. Whatsoever is not of faith is sin.—Rom. 14:23.

Unbelief 2. He that believeth on Him is not con-
Condemns. demned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—Jno. 3:18.

First work. 3. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—Jno. 6:29.

Faith saves and justifies. 4. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Pleases God. 5. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

6. Faith Star. 5 points.

Live, The just shall live by faith.—Rom. 1:17.

stand, For by faith ye stand.—2 Cor. 1:24.

walk, For we walk by faith, not by sight.—2 Cor. 5:7.

fight, Fight the good fight of faith.—1 Tim. 6:12.

overcome by faith. For whosoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.—1 Jno. 5:4.

7. Seven Examples.

Centurion. When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.—Lu. 7:9.

Woman of Canaan. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.—Matt. 15:28.

Peter. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.—Matt. 14:30.

Expectant woman. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.—Matt. 9:22.

Blind men. Then touched he their eyes, saying, According to your faith be it unto you.—Matt. 9:29.

A Leper. And he said unto him, Arise, go thy way; thy faith hath made thee whole.—Lu. 17:19.

A woman. And he said to the woman, Thy faith hath saved thee; go in peace.—Lu. 7:50.

Praying Therefore I say unto you, What things soever

in faith. ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mk. 11:24.

79. LOVE CHAPTER, 1 Cor. 13.

1. It is interesting if not wonderful to note the arrangement or place of this chapter. In chapter twelve the church is represented as a natural body. In chapter fourteen we see the body at work. Chapter thirteen is thrown in here somewhat parenthetically, but not by any accident. In this chapter we see the very heart or soul of the body, which enables the body to do its work. No work for God will amount to much or anything that is not prompted by love. This explains why some very great people fail, and some quite simple people succeed wonderfully; it is love that wins. And all may have love; God will give his love to even the poorest of earth.

“Oh, ‘twas love, love, love that moved the mighty God,
Love, love, ‘twas love found me.”

“Oh, how can I reach the wanderer?”

My spirit was heard to say,

When Jesus made answer, “love him—

’Tis love that finds the way.”

I cried to the Lord repentant,

Then give me thy love, I pray;

He answered the prayer for blessing,

And love illumed my way.

My brother would you be useful,

In saving the lost each day?

Then be like the blessed Master,

In love that finds the way.”

Love found and love will find the way; and love is the Spirit's first fruit.

2. Note the seven vain things without love in verses 1-3. Love is better than knowledge. Bishop Berkeley's little boy when told that the cherubim excelled in knowledge and the seraphim in love, replied in his childish way that when he died he wanted to be a seraph, for he would rather love God than know all things, and he was right in that.

3. Note the fifteen things that love does in verses 4-7.
Love "seeketh not her own."

"Shall I be straw, and another be wheat?

Shall I be shell, and another be meat?

Another be the head, and I be the feet?

If God will."

Love will lead us to sacrifice for others; think of the cross. A king's son was condemned to lose both his eyes. When one of his son's eyes had been put out the king took his place, and had one of his own put out, thus saving his son and satisfying the law by sharing the punishment. Think of the suffering of Christ. What are we willing to suffer for him and for others?

4. Note the eternity of love, verses 8-13.

Seven vain things without love.	1. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing.
Fifteen things love does.	4. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7. beareth all things, believeth all things, hopeth all things, endureth all things. 8. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they cease; whether there be knowledge, it shall vanish away. 9. For we know in part, and we prophesy in part. 10. But when that which is perfect is come, then that which is in part shall be done away. 11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man,
Eternity of love.	

I put away childish things. 12. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. 13. And now abideth faith, hope, love, these three; but the greatest of these is love.—1 Cor. 13.

The new command. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—Jno. 13:34.

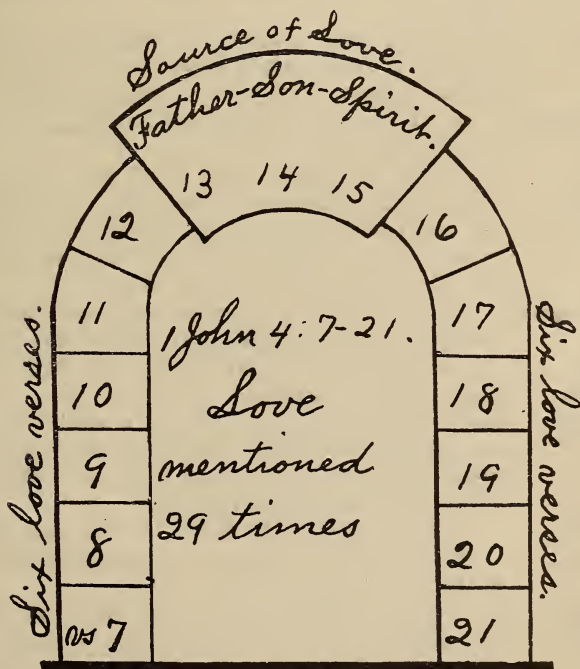
80. LOVE LESSON.

Here we may see divine love, the love of Christ contrasted with human love. Of divine love man is naturally destitute. We love our friends, but not our foes. God loved his enemies, and will give us his love so we may love our enemies. This love is heaven; we must have it here, or never will hereafter. Learn in this lesson how this love is obtained; by faith, and becomes the first fruit of the Spirit received in regeneration. Note its effects; constraining to service, real labor of love, the only right and abiding kind. Make a "love-star" with "heaven" in the center of it, and these five Bible points: 1. Faith; 2. Holy Spirit; 3. Love; 4. Obedience; 5. Christ's abiding presence. This star will make heaven here and guide to the heaven above. Mr. Spurgeon once gave this beautiful illustration.

The Master came one night to the door, and knocked with the iron hand of the law; the door shook and trembled on its hinges; but the man piled every piece of furniture which he could find against the door, for he said, "I will not admit him." The Master turned away, but by-and-by he returned, and with his own soft hand, using most that part where the nail had penetrated, he knocked again—oh, so softly and tenderly. This time the door did not shake, but, strange to say, it opened, and there, upon his knees, the once unwilling host was found rejoicing to receive his guest. "Come in, come in; thou hast so knocked that my heart is moved to thee. I could not think of thy pierced hand leaving its blood mark on my door, and of thy going away homeless, thy head filled with the dew. I yield—thy love has won my

heart." What Moses with the tablets of stone could never do Christ does with his pierced hand.

Another picture love lesson may be made from John's love chapter, first epistle, 4:7-21. Here is a very singular arrangement; love mentioned thirty times in the chapter, 29 times in twelve verses; an arch, six verses of love on each side, with three verses, Father, Son and Holy Spirit, for the sure keystone. These three verses say nothing about love; just give its source.



God's
love.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—
Jno. 3:16.

Human love. Greater love hath no man than this, that a man lay down his life for his friends.—**Jno. 15:13.**

Christ's greater. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—**Rom. 5:7, 8.**

Love Star, Heaven.

Faith. 1. 2. But this spake he of the Spirit, which **Holy Spirit.** they that believe on him should receive.—**Jno. 7:39.**

Love. 3. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—**Rom. 5:5.**

Obedience. 4. If ye love me, keep my commandments.—**Jno. 14:15.**

Christ's abiding presence. 5. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—**Jno. 15:9, 10.**

Three great love verses: He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **This is Heaven.** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—**Jno. 14:21, 23.**

Willing service, But the fruit of the Spirit is love.—**Gal. 5:22.**
For the love of Christ constraineth us.—**2 Cor. 5:14.**

"labor of love." We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.—**1 Thess. 1:2, 3.**

81. VINE AND BRANCHES.

The first eleven verses of the fifteenth chapter of John's gospel contain some of the most wonderful teaching in the Word. The universal desire of the world is for happiness, but sin-blinded and Satan-deceived, we do not know where to find it. The soul longs for happiness and rest, but like the dove out of the ark never finds it, and spends a lifetime vainly and blindly groping after many things in many ways, knowledge, wealth, amusement, fame or fortune, to satisfy an infinite craving, yet never succeeds. This mistake of the world is in trying to satisfy the spiritual, (soul), with the material, (this world); it can never be done. The soul was made by God and for God and to be happy with God. God only can fill and satisfy the longing of the soul. The soul will never find rest until it ceases its wandering in sin, and, like the prodigal returning to his father, comes back to God. He who made the soul knows just what it needs, and what will make it happy, and tells us here in a chain of five golden links. Who knows, or can tell us, better than our Maker? Shall we not believe him? He tells us in these verses how to be as happy as it is possible to be on earth. If any link is lost or broken, failure will follow. Note them:

1. **Jesus**, verses 1, 2. He is the vine; we are the branches. There must be a vital, living connection between us and Christ, his very life flowing through us, as the sap into the branch. This is effected by repentance, faith and regeneration. Profession or church membership alone is only tying the branch on to the vine, only to be cut or torn away and burned.

2. **Holiness**, vs. 3. "Clean" through believing and obeying the Word, giving us the imputed perfect righteousness of Christ for justification, and also an imparted righteousness, or new nature, which following in obeying the Word, will make us like Christ.

3. **Usefulness**, vs. 4-8. Bearing "much fruit" for God; beautiful fruit; not scanty, shriveled, tasteless. No droughts, but of our own making through unbelief, in God's spiritual realm. We can bear the fruit if we will; God will enable us to.

4. **Happiness**, vs. 11. "These things," about Jesus and holiness and fruitbearing, will make us happy, will give us the joy of Jesus in full. Only the useful man in the kingdom and work of Jesus can be happy; this the sure way.

5. **Heaven**, vs. 9, 10. Abiding, living in the love of God is heaven here or yonder.

We must have the first link, Jesus, or we cannot have the last or any of the others. But Jesus will give himself to us, if we will give ourselves to him. Gracious, wonderful exchange! My weak and sinful self for the divine, infinite and sinless Son. Who would not exchange a \$10 hovel for a \$1,000,000 mansion?

In Jesus. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—**Jno. 15:1, 2.**

Jesus in us. Christ in you, the hope of glory.—**Col. 1:27.**

Holiness. Now ye are clean through the word which I have spoken unto you.—**Jno. 15:3.**

Sanctify them through thy truth; thy word is truth.—**Jno. 17:17.**

Seeing he have have purified your souls in obeying the truth through the Spirit.—**1 Pet. 1:22.**

Fruit-bearing. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—**Jno. 15:4-6.**

Heaven. Herein is my Father glorified, that ye bear

Happiness. much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you,

that my joy might remain in you, and that your joy might be full.—Jno. 15:8-11.

82. THE BEATITUDES.

In the preceding study we learned how to be happy; this one tells us who are happy. These "beatitudes" might be called the "hapitudes." Happiness is a qualified term. Only children, birds and other unaccountable things can be perfectly happy. God and man cannot be until all sin is banished, or all souls beyond all hope forever. But in these opening verses of our Savior's sermon on the mount he tells us who are as happy as it is possible to be on earth. In the first seven beatitudes we have the seven-fold perfect character of the citizens of Christ's new kingdom. And in the two following, what those possessing this character may expect from the world.

We need to study more than the outside of these beatitudes. There is an outer and an inner meaning to each, a triple spiritual significance. Seven is a Bible number and three is the divine number, and the three runs all through the seven, making a wonderful lesson and sermon of themselves.

1. **Spiritual poverty**, vs. 3. (1) Need of new life, (2) Grace to help, (3) Humble dependence.

2. **Mourning**, vs. 4. (1) For my sins when converted, (2) For Zion, (3) For sinners. Only those who mourn can be "comforted." Better mourn for a little time than for all eternity.

3. **Meekness**, vs. 5. Like Jesus (1) In the presence of wealth, (2) Of intellect, (3) Of danger.

4. **Righteousness**, vs. 6. (1) Sick of self-righteousness, (2) Hunger for imputed righteousness of Jesus, (3) His imparted righteousness, giving likeness to him in our life.

5. **Merciful**, vs. 7. (1) To my own soul, (2) To my neighbor, (3) To Christ; all evangelistic.

6. **Purity**, vs. 8. (1) In thought, (2) In word, (3) In deed; all from the heart.

7. **Peacemakers**, vs. 9. (1) Making my own peace with God, (2) Getting my neighbor to make his peace with God, (3) The best evidence of a child of God.

If a soul truly mourns over its sins, it will be comforted, for such a soul can easily be led to repentance and faith, and then God forgives and peace comes, and the Comforter himself comes. If we truly mourn over the condition of Zion, we shall go to work prayerfully and tearfully, the church will be revived, and we "shall be comforted." Again, if we truly mourn over sinners we shall be comforted, for we shall see them converted. Remember; no mourning, no promise of divine comfort.

Rich poor 1. Blessed are the poor in spirit: for their's
and is the kingdom of heaven.—Matt. 5:3.

poor rich. A broken and a contrite heart, O God, thou
wilt not despise.—Ps. 51:17.

Comfort 2. Blessed are they that mourn: for they shall
for be comforted.—Matt. 5:4.

mourning. Beauty for ashes, the oil of joy for mourning,
the garment of praise for the spirit of heaviness.—
Is. 61:3.

Meekness. 3. Blessed are the meek, for they shall in-
Right herit the earth. 4. Blessed are they which do
hunger. hunger and thirst after righteousness: for they
shall be filled.—Matt. 5:5, 6.

Unsatisfy- Wherefore do ye spend money for that which
ing. is not bread? and your labor for that which sat-
isfieth not?—Is. 55:2.

Merciful. 5. Blessed are the merciful: for they shall
obtain mercy.—Matt. 5:7.

Purity. 6. Blessed are the pure in heart: for they
shall see God.—Matt. 5:8.

Who shall ascend into the hill of the Lord?
or who shall stand in his holy place? He that
hath clean hands and a pure heart.—Ps. 24:3, 4.

Peace- 7. Blessed are the peacemakers: for they
makers. shall be called the children of God.—Matt. 5:9.

Strange Blessed are they which are persecuted for
but true righteousness' sake: for their's is the kingdom of
blessed- heaven.

ness. Blessed are ye, when men shall revile you, and
Fellowship persecute you, and shall say all manner of evil
with Jesus. against you falsely, for my sake.—Matt. 5:10, 11.

Peter But and if ye suffer for righteousness' sake,
knew. happy are ye.—1 Pet. 3:14.

83. FEEDING 5000. MARK 6:31-44.

Jesus and his disciples had been very busy in their ministry. They were worn in body and mind, and he would take them into an unfrequented region northeast of the sea of Galilee for a little rest to their bodies, and possibly some meditation and prayer, the sad news of the death of John the Baptist having just reached them. The place seems to have been known to the public, and in their eagerness not to lose sight of Jesus, many ran around the upper end of the lake and were waiting for him as he came across by boat.

Seeing the multitudes as sheep having no shepherd aroused the compassion of Jesus, and, as on another occasion, he seemed to forget his weariness and spent the day in teaching them. As the evening was drawing near the people were hungry and the disciples said to Jesus, "Send them away," the easy way of disposing of them. But Jesus said to the disciples, "Give ye them to eat," the impossible thing. We sometimes say, "God doesn't ask impossible things of us," but that was precisely what he did then and does now. "Why, Master," they must have thought if they did not say, "how can we feed all this multitude? We cannot; we have nothing to feed them with."

But what they could not do, Jesus enabled them to do with his own almighty power. They simply gave him what they had, then he blessed it and made it enough for all the need. Did Jesus feed the 5000? Potentially and indirectly, yes; but directly and instrumentally the disciples did it, did just what Jesus had told them to do, and what at first they had not thought they could do. "He brake the loaves, and gave them to his disciples to set before them."

What Jesus did then he can do again, can do now. There is a hungry world to feed, multitudes of starving souls all around us. Jesus says to us in a spiritual sense, "Give ye them to eat." In our spiritual poverty and unbelief we may think and say like the disciples, "Lord, we can't." But if we give him what we have, and do what he says, lay our time

and our talent, our labor and our means freely on the altar for his use, he will make our little enough for their great need. "They did all eat and were filled," and so it will be now. There will be a feast here every day and night. If God's people will do their part, souls will be fed and satisfied. Do we see and have pity on the multitude, and will we feed them, or will we leave it all for the preacher to do? The disciples had more when they were through than when they began, and so it will ever be. "There is that giveth and yet increaseth." Giving increases and enriches; withholding shrinks and impoverishes.

Disciples. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?—Mk. 6:36, 37, 42.

"Impossible!" But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.—Matt. 19:26.

We have He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.—Mk. 6:38.

so little. There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many?—Jno. 6:9.

Jesus made it enough, and more. And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat and were filled. And they took up twelve baskets full of the fragments, and of the fishes.—Mk. 6:41-43.

Use or lose. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.—Matt. 13:12.

84. WORKING.

In the ranks of Christ's followers three classes are to be found, workers, shirkers, jerkers, and their value is in the same decreasing scale or order, a few workers, many shirkers and some jerkers. With such a mighty work to do, what a pity that all the followers of Christ should not be in the first class, and if we are not there, we are not with him. He was the great Worker, the example and model for us all. If it was necessary for Jesus, the divine and perfect One, to work, how much more necessary for sinful and imperfect ones like us to be up and doing "while it is day."

Jesus, when he was a child twelve years old, said, "I must be about my Father's business." Again early in his ministry he "must needs go through Samaria," and here in this lesson he says, "I must work the works of him that sent me." While it was his delight to do his Father's will, he yet felt the constraining power of this word "must." While it is our privilege to have so much of the life of Jesus that we will work like him, as easily and naturally as the sun shines, a rose gives out its perfume, or a fountain flows, yet as Jesus felt the constraining power of the word, so should we.

The vision of Jesus gave meaning and power to this word with him. It will be the same with us. He saw the fields "white to the harvest," saw the multitude, the world, and compassionately felt that he must do and die for them. When we have the same vision we will feel that we must do or die. Seeing the great work and the few workers, he has taught us to pray the worker's prayer, and if we pray this in earnest, it will make us all workers, for prayer works backward in just that way, has the reflex effect of working us forward.

In any work we undertake for Jesus we have his promised presence. He will not push us out into hard service, danger or death and leave us alone. We will have his presence in the work and a sure reward in the end. As Jesus was hindered in his work by the unbelief of the people, it is even so now. In many places he can do no mighty work,

because of the unbelief of the people. May God help us not to hinder him. Let us pray and believe and work.

The largest man in a party crossing a lake, fearing from a sudden storm that they would sink, cried, "Let us pray." "No, no, my man," shouted the bluff old boatman; "let the little man pray; you take an oar." Five points:

Our Example. 1. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—*Jno. 9:4.*

I have glorified thee on the earth: I have finished the work which thou gavest me to do.—*Jno. 17:4.*

Worker's prayer. 2. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (See verses 36, 37).—*Matt. 9:38.*

But Jesus answered them, My Father worketh hitherto, and I work.—*Jno. 5:17.*

Unbelief hinder. 3. And he did not many mighty works there because of their unbelief.—*Matt. 13:58.*

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief.—*Mk. 6:5, 6.*

Jesus with us. 4. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.—*Mk. 16:20.*

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—*Matt. 28:20.*

Reward sure. 5. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.—*1 Cor. 15:58.*

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.—*2 Jno. 8.*

85. CONSECRATED SERVICE.

In the building of the tabernacle and temple there was not only the free and large giving of their means by the people, but of their service also. Both were needed then, and both are needed now in the building of the spiritual temple and work of God. No one is too great and no one is too small to find some work to do; God has place and work for all.

“There’s a work for me and a work for you;
Something for each of us now to do.”

This work is positively enjoined upon everyone. We are all to go into the vineyard to work, not to sit idly in the shade and eat the fruit grown by the labor of others. God wants all at work, gives work to all, and fully equips them for the task. He has a right to send us into this labor because we belong to him, not hired, but bought with a great price. We are not bondsmen to a cruel master—we were once—but now we are Christ’s freed men, or slaves of love.

“The Master wants workers; the harvest is white:

The command, ‘Go ye forth,’ is to all.

Then work with a will, and let not the dark night

On an ungathered harvest field fall.”

As an example of consecrated service let us look at one of the greatest miracles performed by our Savior, the forgiving and the healing of the paralytic, Mk. 2:1-12. We have already seen Jesus as a great example in working. In this miracle see for our example the efficient service of the four in bringing their friend to the great healer. Seven distinct elements enter into this case, making it an almost perfect human model for us to study and imitate.

1. **Need.** The four saw one need for their friend, the healing of his body. The paralytic felt two needs, the forgiveness of his sins and bodily healing. Jesus met the first and greatest need first, in the miracle of his sin-pardoning, and then the miracle of healing his body, to prove his authority to forgive his sins.

2. **Prayer.** We have no record of Jesus forgiving sin when there was no desire to be forgiven. There is no re-

corded prayer by any of these five, but "prayer is the soul's sincere desire, unuttered or expressed." The prayer of the heart is often truer than the prayer of the lips. Jesus read the prayer of this man's heart and forgave him his sins, and then answered the prayer of all for his bodily healing.

3. **Opportunity.** Jesus was right there, the one chance of his life. The great Healer might soon be gone. They improved their opportunity. Jesus is here now. Most souls are saved in revival meetings; will we improve our opportunity?

4. **Faith.** This they all had; their works proved it. When they saw the crowd they might have given up and said, "It's no use; we will come some other time."

5. **Love.** Love will do much for the one beloved. Love is fertile in expedients. Their love and faith and desire found a way of getting their friend to Jesus; will ours?

6. **Sacrifice.** Consecrated service calls for sacrifice. They gave time and labor, and it would cost them something to repair that roof. Save silver and lose souls.

7. **Triple Results.** The paralytic healed, his sins forgiven, and all made happy. Note how all these apply in revival and soul-winning work today. We must see the need and the opportunity, have faith and love, must pray and be willing to make sacrifice, then the triple result will follow: we shall have a real revival, souls will be saved, and all will rejoice. Lacking any of these elements how the work must fail. In the arms of these four, prayer, faith, love, earnest effort, let us bring our loved ones to Christ; then they will be stars in our crown, the most glorious reward we can think of. If we do not, and they are ever saved, they will be stars in the crown of another, an infinite loss to us that all this world could not repay.

A missionary meeting was held and a contribution was called for. The boxes returned, and the contents were counted over—bank-notes, silver, shillings, and pence. "There is a card; who put that in?" "A young man back in the congregation." "What is written on it?" "Myself." This was the young man's offering—himself. He could not give silver and gold to the mission cause, so he gave himself. May the Lord help us to consecrate our service to him today.

- Service.** And who then is willing to consecrate his service this day unto the Lord?—1 Chron. 29:5.
- Self.** I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.
- Bought.** And ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's—1 Cor. 6:19, 20.
- Need,** 1. And again he entered into Capernaum after some days; and it was noised that he was in the house.
- Opportunity** 2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door:
- Prayer,** and he preached the word unto them. 3. And they came unto him, bringing one sick of the palsy, which was borne of four.
- Faith,** 4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
- Love,** 5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6. But there were certain of the scribes sitting there, and reasoning in their hearts,
- Sacrifice,** 7. why doth this man thus speak blasphemies? who can forgive sins but God only? 8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) 11. I say unto thee, Arise, and take up thy bed, and go thy way into

Result. thine house. 12. And immediately he arose, took up the bed, and went forth before them all; in-somuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.—Mk. 2:1-12.

86. SOUL WINNING.

The soul is of priceless value, worth more than rubies and diamonds, worth more than all the world. God who made both the soul and the world knows the value of each. Who can know the value of any thing better than the one who made it? And Jesus says, "What is a man profited, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" If this language means anything, it means that a soul is of more worth than all the material universe. Sin-blinded we cannot see the soul or its great worth.

We may get something of God's idea of the value of the soul, **First**, when we consider that it is the only thing made in the image of God. We see this likeness in the soul's powers of thought and invention, imagination, feelings, moral sense, conscience, duty and freedom of choice and action. **Second**, in the price paid for its redemption, the precious blood of Christ, an infinite price, hence the soul must be of infinite worth. We often pay more for things than they are worth, but God would not. **Third**, in the conflict over it, the greatest ever waged in this world. All the powers of heaven seeking to save the soul; all the powers of hell trying to destroy it. The will is the very citadel of the soul. Through mind and heart God storms this citadel with all good and gracious and heavenly influences, Satan with all that is evil; to whom will we surrender? **Fourth**, from its eternity, or immortality,

"The sun is but a spark of fire,
A transient meteor in the sky:
The soul, immortal as its Sire,
Can never die."

A profligate sailor dreamed that one gave him a precious gem, but another persuaded him to throw it into the sea.

While repenting of his folly the one who gave it to him came again and said he would bring it up if he desired it. On the sailor's request he did and then said, "Here is that gem; but I think I will keep it for you, lest you lose it again." This the sailor was only too glad to have the other do, for he now saw in his dream that the gem was his soul, that the one who persuaded him to throw it overboard was Satan, and that the one who restored it again and was willing to keep it was Christ.

Finding these gems, winning these souls, is the greatest work in the world, is our real business here; we are saved to save others. Letting these gems of priceless value slip through our fingers and be lost to ourselves and to God and his Christ forever, while gathering straws, is the greatest folly in the world, tremendous folly, seeking for silver and gold, the mere dross of earth to be rich for a moment, but poor in the loss of priceless souls for all eternity. And then the unspeakable sadness of this great folly, to live a lifetime and not save a single soul. One on his dying bed, though but a Christian for a month, breathed this sad lament; what must be our sorrow if we have any soul consciousness left, when we come to the end of a long, professedly Christian life, and know we have not been directly instrumental in bringing one to Christ.

"Must I go and empty handed,

Must I meet my Savior so?

Not one soul with which to greet him,

Must I empty handed go?"

All can be soul winners if they will. God sends us to do this work and he will enable us to do it. He will not send us on a fruitless errand; he will go with us. Prayer and faith and love and earnest effort will win, and we would better make a failure of every thing else than to fail in this. Why study so carefully and give such earnest effort to all worldly things and let this carelessly go? Some one inquired of Dr. Lyman Beecher, in his old age, "Doctor, you know many things; but what do you think the main thing?" The sturdy old hero of forty revivals answered, "It is not theology; it is not controversy; it is saving souls."

Make a list of the ones you want to see saved and pray

for them every day, not forgetting to speak the helpful word as opportunity affords. Note in this study the helpful Bible teachings on soul-winning, wisdom of it, possibility of it, nobility of it, method of it, and power for it.

Wisdom of it. The fruit of the righteous is a tree of life; and he that winneth souls is wise.—**Prov. 11:30.**

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—**Dan. 12:3.**

For the Son of man is come to seek and to save that which was lost.—**Lu. 19:10.**

Possible. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—**Matt. 9:37, 38.**

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.—**Mk. 2:5.**

Noble. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed.—**Acts 17:11, 42.**

How? One by one. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.—**Jno. 1:41, 42.**

Praying and weeping. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—**Ps. 126:5, 6.**

Power for it. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.—**Jno. 20:21, 22.**

87. "ANOTHER VESSEL."

1. Elisha was the great miracle worker of the Old Testament. In this we see his greater resemblance to Christ, the answer to his prayer and the fulfillment of Elijah's promise, that he might have a "double portion" of the latter's spirit. Of the five miracles of 2 Kings, 4, which might be called the miracle chapter of the Old Testament, one of the best known is recorded in the first seven verses, and contains some most helpful thoughts on soul-winning work.

2. A man had died leaving his widow in debt. The creditor had come and was about to take her two sons as bondmen, a thing which the law as it was then allowed, the woman not having any other property to satisfy the debt. In her distress this widow came to Elisha to save her sons. Every unsaved soul is in the position of these two sons, only worse. Every sinner old or young is already sold under sin, mortgaged to Satan, and in a little while he will claim and receive his property and hold it forever. It is a sad and awful thought that our loved ones, parents, children, relatives and friends unsaved, are not only in danger of being taken as these two sons, but have actually sold themselves by sin into the double bondage of sin and Satan. There is just one chance for all in the redemption of Jesus Christ, but millions blindly miss the chance, and are lost forever. The boys did not realize their danger, but the mother did, and went to the prophet, the only source of help she knew. Our unsaved friends do not see their danger; do we? We need to see their danger and be as earnest in going to Jesus about them as she was in going to Elisha. But, alas! how many of the saved are as blind as the unsaved.

3. The prophet heard the widow's cry, answered her prayer, supplied her need and saved her sons. Our need in the danger of our loved ones is greater. The bodies of those boys might be taken for a short period; the souls of our dear ones may be lost for an eternity. Our negligence is wrong, sinful and cruel. God has promised to supply our need, if we will ask in love and faith, and do what we can.

4. Elisha multiplied the widow's little oil until it was

enough for her need. Jesus used the few loaves and fishes, multiplied them, and made them enough to feed the multitude. If they had all said, "It's no use; it won't do any good," what would have happened? They did what they were told to do, and the Lord did the rest. We may feel weak, and be tempted to say, "We can't." But let us think of the souls at stake, and do our best, and God may use our little strength, our very weakness, to save our loved ones. He will use us more, if we will let him.

5. God's grace in saving and for service is like this oil, only limited by our capacity and our faith. If the woman had provided more vessels she would have received more oil. The oil only stayed when the last vessel was full. What a pity she didn't get more vessels! The prophet told her to "borrow not a few." A little faith is better than none, but how much she lost by not having a larger faith. She might have had enough to live upon for many days. How many souls will be saved in this meeting? How many are we expecting? How large is our faith? Can we not hear God saying, "Bring me yet a vessel?" Bring "not a few." He is able and wants to save many. There is great encouragement here for personal work and workers. Bring many of these vessels. But as the oil jars were brought one at a time, so may these vessels of mercy, souls to be saved, be brought to Jesus by faithful workers "one by one." Such "hand-picked" fruit is usually the ripest, sweetest and best. God is displeased if not angry with our little faith.

The main lesson.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. 2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hast not anything in the house, save a pot of oil. 3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. 4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons,

and shalt pour out into all those vessels, and thou shalt set aside that which is full. 5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. 6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. 7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.—2 Kings 4:1-7.

No lack. But my God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Use what we have. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?—Jno. 6:9.

"Expect great things from God; Attempt great things for God." And he said, Take the arrows. And he took them. And he said unto the King of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shall smite Syria but thrice. (Large, not little faith, pleases God.)—2 Kings 13:18, 19.

88. "WILL IT PAY?"

The unconverted are often in doubt about whether it pays to serve God, and very often it is the lives of unfaithful Christians that make the world ask the question. But God's people themselves, even some of the most faithful, are sometimes tempted to ask the question. We see this of David in the 73d. Psalm, and of the people in the third chapter of Malachi.

The wicked seem to prosper and the righteous sometimes suffer. Even careless, worldly, unfaithful Christians seem sometimes to get along better than the most godly. This is one of the greatest snares to the faithful, where they are often unconsciously caught to their own harm and loss.

"Why," the faithful sometimes think, even David so thought, "should I go and go and give and give, use time and talent, labor and money freely in God's cause, when other members don't?" We are human, and the free and easy time that some members are having, leads many to follow their example.

But it does pay to strive for souls and to be faithful in the service of God. So sure as God's word is true, so certainly shall not the labor of the faithful be unremembered or go unrewarded. A moment of earnest consideration, comparing the end of the righteous and the wicked, the saved and the lost, the heaven of the one and the hell of the other, the "heavenly treasure" of the faithful, and the "saved so as by fire" of the unfaithful, will show that it pays to serve God with the whole heart.

Every sigh of God's dear and true children is heard in heaven, and, with every loving word and kind helpful deed, is recorded in God's "book of remembrance." Every tear will be a jewel brighter than all the gems of earth. God sees us in our "toiling and rowing." "Jesus knows all about our struggles." In our trials we may sometimes forget or doubt his care, but let us have faith to look above and beyond and be true to the end. The old hymn shows that unfaithful (or no) service will not pay.

"Nothing but leaves! The Spirit grieves
O'er years of wasted life;
O'er sins indulged while conscience slept,
O'er vows and promises unkept,
That reap from years of strife—
Nothing but leaves! Nothing but leaves!

Ah, who shall thus the Master meet,
And bring but withered leaves?
Ah, who shall at the Master's feet,
Before the awful judgment-seat
Lay down for golden sheaves,
Nothing but leaves! Nothing but leaves!"

David

But as for me, my feet were almost gone; my

- desponds. steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked. * * * Behold, these are the ungodly, who prosper in the world; they increase in riches.
- The mystery solved. Verily I have cleansed my heart in vain, and washed my hands in innocency. * * * When I thought to know this, it was too painful for me: until I went into the sanctuary of God; then understood I their end.—Ps. 73:2, 3, 12, 13, 16, 17.
- What some think and say. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.—Mal. 3:14, 15.
- Faithful work rewarded. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.—Matt. 20:8.
- His Lord said unto him, Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. (See Lu. 19:16-19; 1 Cor. 15:58; 2 Tim. 4:6-8; 2 John 8.)—Matt. 25:23.
- The end will tell. And the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.—Mal. 3:16-18.

89. INFIRMITIES HEALED.

Three remarkable cases may engage our attention briefly yet helpfully; the impotent man at the pool of Bethesda, whom Jesus healed because he desired it, Jno. 5, the lame man at the beautiful gate of the temple, whom Peter and John healed, Acts 3, and the man at Lystra, impotent in his feet, whom Paul healed, Acts 14. All these desired healing and had faith to receive it. "The lame man heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked." Acts 14:9,10.

In the first and last of these three cases the healing came on the simple command of Jesus and Paul. The thing each was commanded to do was an impossibility, but they wanted to be healed, were willing and had the faith to obey, and the healing followed. If they had said, "There's no use; I can't," they might have remained cripples until they died. But with the word commanding the impossible thing went the power from Jesus and the apostles to do the impossible thing. God commands all men everywhere to repent and believe. This of themselves alone they can no more do than the lame men could get up. But with the command to repent and believe goes the power from God enabling every soul to do it, that truly wants to be saved. What the soul cannot do itself God will give it power to do. Here is the hope of the hopeless and helpless. As with the sinner, so with the Christian. God commands us in his service. We feel we can't, but let us not say it, for God commands nothing that he will not give us power to do when we move out and on at his word. What marvelous things God's people could do, if they only had the desire and the faith to do what God says, speaking to us by his Word and by his Spirit.

In the second case, a very typical one, the lame man at the beautiful gate, note not only the giving of the word of command, but the extending also of the helping hand. "And he took him by the right hand, and lifted him up." So many need the help of loving word and kindly deed. A few special points appear in this case:

1. **Opportunity.** This for the disciples and for the lame man and for us. Are we looking for this? The disciples have their eyes open now. The Holy Spirit helps us to see as Jesus and the disciples saw.

2. **The life-time cripple.** "Now a long time in this condition." Our friends crippled by and in sin ten, twenty, fifty, seventy years or more; do we want to help them into health?

3. **Asking and receiving.** God is ready to give us better things and more than we ask for. He will give us not the dross of earth, but the imperishable gold and silver of his kingdom.

4. **Healed and happy.** He was a good witness; see what he did. He might have hidden himself away so nobody could know it, but he was not afraid to let it be known. So we, more wondrously healed, should show it.

5. **Effect.** The people greatly wondered and were convinced. And so it will be now, if God's people let their light shine.

Note one word running through all the texts of this study, how Jesus and his disciples "saw" people. So may our eyes be opened to see the needy ones around us, the lost and helpless. A remarkable expression occurs in Acts 3:4, "fastening his eyes," and another in Acts 14:9, "steadfastly beholding." These words indicate not the careless glance we often bestow on one we are passing, but a look of intense soul interest. So we should be looking for souls. The prayer list is one way of "fastening our eyes" upon the loved ones we would see saved. We will think of them more. Our souls should see people for their spiritual welfare. Or are we most intensely desiring and looking for dollars, pleasures, worldly interests and things?

"Saw" His disciples. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, and he saith unto them, Follow me.
* * And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother; * * and he called them.—Matt. 4:18, 19, 21.

"Saw" the multitude. And Jesus, when he came out, saw much people, and was moved with compassion toward

them, because they were as sheep not having a shepherd: and he began to teach them many things.—Mk. 6:34.

"Saw" Levi. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.—Lu. 5:27.

"Saw" Zaccheus. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house.—Lu. 19:5.

"Saw" the impotent man. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?—Jno. 5:6.

"Saw" the blind man. And as Jesus passed by he saw a man which was blind from his birth.—Jno. 9:1.

"Saw" the lame man. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them.

The greater gift. Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk.

The "helping hand." And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and

The good witness. walked, and entered with them into the temple, walking, and leaping, and praising God.

People convinced by it. And all the people saw him walking and praising God, and they knew that it was he which sat for alms at the beautiful gate of the temple: and they were all filled with wonder and amazement at that which had happened unto him.—Acts 3:4-10.

90. NEHEMIAH.

In the rebuilding of the walls of Jerusalem by Nehemiah we have a great work and an almost perfect human worker, or workman, as a model. The book of Nehemiah giving this history has been called "the worker's book." It is full of profitable instruction for Christian workers today. Let us think of some things in a connected and continuous line.

1. Nehemiah though in a foreign land, heard of and saw, spiritually the need of Jerusalem, Chap. 1:3. So must we see the need of Zion and a lost world.

2. Nehemiah sorrowed over it, vs. 4. So should we mourn.

3. Nehemiah prayed with very true and humble confession, vs. 5, 6. So should we.

4. Of this vision, sorrow and prayer, a **great purpose was born**, vs. 11. Note his prayer to God and what he said to the King, 2:4, 5. Such prayer will be granted and such purpose will "have its way," then or now.

5. Rebuilding the walls. Note first the secret viewing of the ruined walls, ch. 2:12-16, and then the willing agreement of all to engage in the work, vs. 18. Some one must see and purpose and plan.

6. Enemies and opposition. 2:19; 4:1-3, 7, 8, 10, 12. We have here two classes of enemies. **First**, the three, Sanballat, Tobiah, and Geshem, in their scorn and mocking are a type of the world, the flesh and the devil, opposing in many ways the work of God and his people. Note the three plots against Nehemiah, illustrating the persistence of evil. Would that the right might be as resourceful. First plot: the council proposed, and Nehemiah's great answer, 6:1-4. Second plot; the lying letter, 6:5-9. A Spirit-filled faithful worker possesses a subtle consciousness of right and is quick to detect falsehood and evil, when others may be taken in the snare. Third plot: the false prophet, 6:10-14. Note how Nehemiah prayed in every close place. **Second**, Another kind of enemies and opposition was found in the faint, half-hearted Jews, 4:10, 12, their weakness the result of their living too near the other enemies; type of worldly minded Christians in the Church today.

7. The work prosecuted and finished, seven points; (1) pray, 4: 9; (2) watch, 4:9; (3) work, 4: 17; (4) fight, 4:20; (5) willing people, 4:6; (6) united, each near at home, 3:2, and more than a score of others in this chapter, among them Shallum "and his daughters," the priests, the goldsmiths and merchants, all classes "earnestly" repairing; a wonderful lesson; read the chapter through; (7) the work done, 6:15. If pastor or evangelist and people will see, feel and work in the

same way today, the spiritual walls of Zion will be built up.

Seeing, And they said unto me, the remnant that are
sorrowing, left of the captivity there in the province are in
prayer, great affliction and reproach: the wall of Jeru-
purpose. salem also is broken down, and the gates thereof
 are burned with fire. And it came to pass, when
 I heard these words, that I sat down and wept,
 and mourned certain days, and fasted and prayed
 before the god of heaven * * * O Lord, I beseech
 thee, let now thine ear be attentive to the prayer
 of thy servant, and to the prayer of thy servants,
 who desire to fear thy name; and prosper, I pray
 thee, thy servant this day, and grant him mercy
 in the sight of this man.—Neh. 1:3, 4, 10.

Enemies. But when Sanballat the Horonite, and Tobiah
 the servant, the Ammonite, and Geshem the
 Arabian, heard it, they laughed us to scorn, and
 despised us, and said, What is this thing that
 ye do? will ye rebel against the king?—Neh. 2:19.

And Judah said, The strength of the bearers of
 burdens is decayed, and there is much rubbish;
 so that we are not able to build the wall.—Neh.
 4:10.

Pray and Nevertheless we made our prayer unto our
watch. God, and set a watch against them day and
 night, because of them.—Neh. 4:9.

Work and They which builded on the wall, and they that
fight. bare burdens, with those that laded, everyone
 with one of his hands wrought in the work, and
 with the other hand held a weapon.—Neh. 4:17.

Willing So built we the wall; and all the wall was
people. joined together unto the half thereof: for the
 people had a mind to work.—Neh. 4:6.

Men and And next unto him repaired Shallum the son
women of Halohesh, the ruler of the half part of Jeru-
united; salem, he and his daughters.—Neh. 3:12.

everyone a And between the going up of the corner unto
part and the sheep gate repaired the goldsmiths and the
a place. merchants.—Neh. 3:32.

"Done." So the wall was finished in the twenty and

fifth day of the month Elul, in fifty and two days.—Neh. 6:15.

Helped. Now therefore, O God, strengthen my hands.—Neh. 6:9.

91. FIRST BATTLE. Ex. 17:8-16.

Some interesting and helpful lessons for revival work may be drawn from the experience of God's people in their first great battle with Amalek in Rephidim. This literal battle as a type of the spiritual conflicts of God's people in all ages is worth studying.

1. The children of Israel had but recently escaped from their awful bondage in Egypt, passing safely through the Red Sea, type of the deliverance of the soul from the bondage of sin through the red sea of Jesus' blood. The very blood that saves the believing will condemn and destroy the unbelieving. They had witnessed the defeat and overthrow of their old enemies, the Egyptians, drowned in the sea, only to meet a little later these new foes. It is ever so. The soul has no sooner escaped from sin than it is called to a new trial. We start on our way to the heavenly Canaan, and the devil opposes every foot of the way.

2. God gave the victory in this first battle, and he will always under the same conditions. He used means then and he uses means now. A consecrated leader and a willing people were the chief means then and are today. The people could not have won the battle without Moses, and Moses could not win it without the people. Each must do their part then and now. Much depends upon a consecrated leader, pastor or evangelist.

3. The strength of Moses was insufficient for the great task. His hands would get too heavy and drop in spite of himself. Then Aaron and Hur came to his help and "stayed up his hands * * * until the going down of the sun." Even Jesus our Great Captain needed strengthening in the garden, but the disciples asleep failed to hold up his hands by prayer, as he had asked them to do. Are we watching? Could not God have given Israel the victory without this episode of Moses, Aaron and Hur? Yes; but God was teaching by ob-

ject lessons, and he intended this as a great lesson for his people until the end of time. Their battles were literal and weapons carnal for the destruction of their enemies. Our warfare and weapons are spiritual for the saving of souls. We need wise, consecrated, Spirit-filled leaders, but we need as well a consecrated people, ready like Aaron and Hur to hold up the leader's hands. The people may do this today by sympathy and prayer for, co-operation with and support of, the leader. Where there are such leaders and such people there will be great spiritual victories, many souls won.

Enemies.

**Leaders
and
people.**

**God and
victory.**

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses help up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.—Ex. 17: 8-13.

**Spiritual
warfare,**

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—2 Cor. 10:4, 5.

**armor
and
weapons.**

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye

may be able to withstand in the evil day, and having done all, to stand.—Eph. 6:12, 13.

Victory Nay, in all these things we are more than
in Christ. conquerors through him that loved us.—Rom,
8:37.

92. JONATHAN. 1 Sam. 14:6-15.

A great Philistine army of invasion had come up against Israel, chariots and horsemen and people, "as the sand which is on the seashore in multitude." Saul was afraid and his people greatly distressed so that they "did hide themselves in caves, and in the thickets, and in rocks, and in high places, and in pits." Destitute of weapons and no smith to forge them, the children of Israel were poorly prepared to meet their enemies, Chap. 13: 5-7, 17-23.

The universal darkness and dread, fear and trembling, even of the king and his feeble band, is relieved by a little ray of light in the presence of one heroic spirit. Without acquainting his father with his intention, Jonathan, the king's son, with only his armor-bearer to accompany him, planned and carried out a successful assault on one of the Philistine strongholds, which led to the complete rout of the whole Philistine force, a series of incidents full of instruction for God's people today.

1. The words of Jonathan to his armor-bearer, 14:6, "It may be that the Lord will work for us," demonstrate a wonderful faith, a faith that would seem more like foolhardiness to some perhaps even today. But such great faith has always pleased God. The reply of the armor-bearer, (what was his name?) is no less beautiful in its courageousness, "I am with thee according to thine heart." If every leader and every member among God's people today had the spirit of these two, how much could be done for God. These are like Gideon's 300.

2. In the ninth and tenth verses two tests are proposed. They will stand still or advance against the enemy, according to the word they receive from them. Can anyone doubt which word Jonathan was anxious to hear? He wanted to hear the challenge of the Philistines, "Come up," and he

heard it. We generally hear what we want to hear. If we are really anxious to go forward we will surely hear such a command. Many of God's people today seem afraid that they will hear such a message. They got the word they wanted, and faith will get the word it wants now. In this spiritual warfare it is good to go up to the battle on our knees, vs. 13.

3. The faith of Jonathan, "For there is no restraint to the Lord," was rewarded. There "was a very great trembling," among the Philistines now, in the host, the field, the people, the garrison, the spoilers, and even in the very earth itself, vs. 15. Such faith in God's people today would make such a trembling among all the enemies that the kingdom of darkness would be shaken to its foundation.

Following the first onslaught of these two came the general rout of the whole Philistine army, and pursuit by the Israelites. It is interesting to note how when the battle was practically won by these two the faint-hearted and cowardly ones were emboldened, came out of their hiding places and joined in the pursuit, vs. 21, 22. It is often so today. When the work is down most of the church hide out, but when a faithful few have prayed and worked and brought it up to the top again, many are ready to say, What a splendid revival "we" have had! But let not the ones who sacrifice, toil and suffer, begrudge the grain of credit the others take to themselves; the faithful will have their larger reward. God has their labor of faith and love all down in his "book of remembrance." "So the Lord saved Israel that day."

Faith

and

Courage.

And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us :for there is no restraint to the Lord to save by many or by few. And his Armor-bearer said unto him, Do all that is in thine heart; turn thee; behold, I am with thee according to thine heart.—1 Sam. 14:6, 7.

"Ears to Hear."

And the men of the garrison answered Jonathan and his armor-bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armor-bearer, Come up after me;

for the Lord hath delivered them into the hand of Israel.—1 Sam. 14:12.

The Lord The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.—Deut. 28:7.

gives the One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.—Josh. 23:10.

victory. How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up.—Deut. 32:30.

93. CONDITIONS OF SUCCESS: DESIRE, REPENTANCE, CHOICE.

The natural ambition of everyone in the world is to succeed; no one really wants or loves to fail. A very fundamental principle of success is desire to succeed. We may desire to succeed and yet fail sometimes from other causes, but if we have no desire to succeed we are pretty sure, if not absolutely certain to fail.

But what is success? Men have acquired great fortunes, have obtained great knowledge, have attained high positions, have become eminent in a thousand lines of life; can we say they have been successful? From one standpoint they have been. There are two standards of success, the natural and the spiritual, of man and of God, of earth and heaven, the shadow and the substance, the transient and the eternal.

All the success named of itself alone is only natural, of man and the earth, is transient and but a shadow. A man may succeed in all the ways spoken of and yet make an utter and absolute failure of life. A man may fail in all these points and yet succeed most wonderfully and truly, but his success will not be noticed or make him great on earth. Thousands of the really great ones of earth have never been heard of, or been written on earth's roll of fame and honor. God does not look much at what we call success. He will not say, "Well done good and successful servants," but

"Well done good and faithful servants." Spiritual success is to be faithful unto death in the things God has given us to do in his church and kingdom, the spreading of the gospel and the saving of souls. The success by church or individual is in these spiritual and eternal things. The truly successful man, woman, or church, is the soul-winning one. How can we so succeed?

1. We must remember the fundamental principle of desire to succeed. It is wonderful how people succeed in every worldly way. But it is because they have such strong desire to succeed that it leads them to give their whole life to that end. It is a shame how Christian people fail in their Christian work, but no wonder, for they have so little desire to succeed. We succeed or fail as desire is present or absent. Desire leads to effort.

2. Repentance. This great desire for worldly things and little desire for heavenly things is wrong. We have grown cold, have left our first love and need to repent; it was not so when we were first converted. (See Rev. 2:4,5; Deut. 30:1-10). In this last chapter note the three calls of obedience, as an evidence of true repentance, and also the words of John the Baptist, Matt. 3:8.

3. Right Choice. Following our repentance we choose the better way of right desire and effort for more heavenly things. The way is very plain, vs. 11-13. Note in the remaining verses, 15-20, how God sets before all souls even of the ones we should be striving to win, life and death, good and evil, blessing and cursing, and before us the larger life, the greater good, the richer blessing. God wants all to choose life, good, blessing. We have chosen the wrong by nature. In this meeting many souls may be at the Kadesh Barnea of salvation and the larger, more "abundant life."

"There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath."

A little delay and the choice and loss becomes eternal, of the soul to the unsaved; of rich reward to many careless believers.

Nevertheless I have somewhat against thee,

- because thou hast left thy first love.—Rev. 2:4.
- Repentance.** Bring forth therefore fruits meet for repentance.—Matt. 3:8.
- “Return” and “Obey.”** And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul * * * And
- Return and obey.** thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. If thou shalt hearken unto the
- Turn and keep.** voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord
- Plain way.** thy God with all thine heart, and with all thy soul. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.—Deut. 30:2, 8, 10, 14.
- God’s way best.** For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Is. 55:8.
- The choice.** See, I have set before thee this day life and good, and death and evil * * * I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.—Deut. 30:15, 19.
- Right desire.** For I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2:2.

94. CONDITIONS OF SUCCESS—PRAYER, FAITH.

Many lessons of great profit may be learned from the history of God’s people in Old Testament times. Paul meant the Old Testament especially when he wrote, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” While the whole 4000 year period is full of general lessons, each period has some teachings specially and peculiarly its own. Half of this study is from the book of Judges.

Under Moses and Joshua the people while not perfect, being often filled with murmuring and unbelief, were yet fairly faithful. "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel." But following the time of Joshua and these elders comes the period of the judges, some 400 years in duration, the darkest hours in all their history.

During this time the people were going backward and forward, lapsing into idolatry and returning to God over and over again. The sad refrain, "And the children of Israel did evil," did evil, did evil, is repeated so often as to become monotonous if not soul-sickening. "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." * * * "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." * * * "And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers." Judges 2:7, 12, 14, 16, 19.

Four words give a condensed history of this dark period: sin, defeat, repentance and deliverance. Human nature is the same in every age and generation. What was true of God's ancient people is true of his church today, only in a spiritual more than a literal sense. Through spiritual idolatry God's people are often overcome by the world, are weak and suffer many defeats, individually and collectively as churches. This makes revivals necessary. With every one of the fifteen judges came a partial revival. We wonder at their weakness, but we need not condemn them, for it is doubtful whether a modern revival lasts any longer than theirs, if as long.

Two things, prayer and faith, are essential conditions of success in revival and soul-winning work. Note that these

two are closely connected, really inseparable, twin exercises; that prayer always includes confession and implies repentance, and that faith is both defensive and offensive. When Israel cried to God he heard them and sent deliverance. But they had to feel their need deeply before they would cry, and so it is today. When God's people feel their need, and cry to him in faith, he will send "showers of blessing." But as long as they think they are "rich and have need of nothing," there is little hope of a revival. "Blessed are the poor in spirit."

Prayer and Othniel. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.—**Jud. 3:9.**

Prayer and Deborah. And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.—**Jud. 4:3.**

Gideon. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.—**Jud. 6:6.**

Confession. Jephthah. And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.—**Jud. 10:10.** (See also, 2 Kings, 19:14-19, 35, for a later experience.)

Faith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—**Mk. 11:24.**

David's faith, both defensive and offensive. Then said David unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied. * * * So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him.—**1 Sam 17:45, 50.**

Faith. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and

Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.—**Heb. 11:32, 33.**

**A
great
faith-
victory.**

And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. * * * So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.—**Josh 6:2-5, 20.**

95. CONDITIONS OF SUCCESS.

The two conditions of this study are much like the last, something of a distinction without a difference, the first, "inquiring the way," being really prayer, and the second, "obedience," being faith in action. Yet viewing the same truth from a different angle often gives new, helpful light. In the promise of Deut. 28:1, "The Lord thy God will set thee on high above all the nations of the earth," Israel certainly had as large a promise of temporal success as could possibly be given them, and the same promise may be claimed by God's people today in a spiritual sense. But it was necessary for them, and it is necessary for us, to notice the condition on

which this large promise was and is based, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day."

1. **Inquiring the way.** Our whole life is one long interrogation. The child begins to ask questions as soon as it can talk, and we keep it up all our life, if we continue to learn. In every possible line of human thought or activity men, women and children are continually inquiring the way. It is the method of education, whether in the schools, or by observation and experience. The scholar needs his textbook, the traveler his guide-book, the mariner his log-book, the general his field-book. There are a thousand books showing the way to success in all worldly things. The Bible is the one book showing us the way to success in all spiritual and eternal things. If there is need to inquire about the worldly things we see, and no one succeeds unless he does, how much more necessary to inquire about the things spiritual that we do not see. And yet how many are inquiring about earthly things, and how few about heavenly things.

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

And how often the inquiries that are made about heavenly things instead of being sincere, are insincere, dissembling or hypocritical. Many inquire of the Lord that he may direct them the way they want to go. Read without fail the 42d. and 43d. chapters of Jeremiah. God's Word is a mirror.

2. **Obedience.** As in all worldly things we must act on our inquiries, follow the instruction we receive to succeed, so it must be in spiritual things. If we inquire of God in prayer, or of his Word through study, we must follow in obedience or we shall fail. Knowing and doing must go together, and then great blessings follow. Knowledge without obedience only condemns. "If ye know these things, happy are ye if ye do them," Jesus said.

Sincere Yea, if thou criest after knowledge, and liftest
inquiring. up thy voice for understanding; if thou seekest
her as silver, and searchest for her as for hid

treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.—**Prov. 2:3-5.**

**Earnest
Ezra.**

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.—**Ezra 8:21.**

Insincere

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.—**Ezek. 33:31.**

hearing.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls. But they said, We will not walk therein.—**Jer. 6:16.**

**Dissem-
bling.**

And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.—**Matt. 21:30.**

**Success
from the**

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.—**Josh. 1:8.**

obedience

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—**Rev. 22:14.**

of faith.

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—**Jno. 6:29.**

96. CONDITIONS OF DEFEAT.

We will notice two of these in this brief study, unbelief and disobedience. These two are very closely related if not practically the same. As obedience is faith in action, faith a kind of divine plant and obedience its fruit, so disobedience is the fruit of the devil's plant of unbelief. As man was lost by disbelieving and disobeying God, and by believing and obeying Satan, so now he is saved by a complete reversal of the primary principle; he must believe God and disbelieve Satan. For the practical identity of unbelief and disobedience see Heb. 4:11, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief," (margin, "disobedience.")

1. UNBELIEF. The above text in Hebrews refers to the history of God's people as given in the fourteenth chapter of Numbers. This is a great chapter; study it carefully. The children of Israel were at a great crisis. They had come to Kadesh Barnea, the very border of the promised land. They might have gone in and possessed the land and had rest and plenty, but instead they failed through their unbelief and turned back to wander forty years in the wilderness. There is such a crisis, such a Kadesh Barnea in the life of churches and of souls, and this often comes at a time of revival, many souls failing of salvation through unbelief, and churches meeting with defeat, failing to rise and win victories as they should.

"There is a time by us unknown,
A place we know not where,
That marks the destiny of men,
To glory or despair."

2. DISOBEDIENCE. We see the defeat and failure of the children of Israel through unbelief in Num. 14. Twice 14 is 28. Read the blessings and curses of Deut. 28, fourteen verses of blessing, real success, and 54 of curses, defeat and loss; nearly four times as many verses promising evil for disobedience as of verses promising good for obedience, and this not because God loves to curse more than to bless, but

for our warning. Disobedience brings sure defeat.

As an individual example of this, take the life of Saul, the first regular king of Israel. In 1 Sam. 13:13, 14 we hear Samuel saying to Saul on the occasion of his first disobedience, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue." And again on his second disobedience we hear Samuel saying to him in 1 Sam. 15:22, 23, "To obey is better than sacrifice. * * * Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." In the next verse we have Saul's answer, a confession unavailing because too late, "And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." "Every knee shall bow and every tongue shall confess," but with many the confession, like Saul's, will come too late. For his third disobedience, bringing defeat and death, see the study.

Unbelief, So we see that they could not enter in because of unbelief.—Heb. 3:19.

**dis-
obedience,
defeat.** But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command you this day; that all these curses shall come upon thee, and overtake thee.—Deut. 28:15.

**For Saul's
three
sins of
dis-
obedience,** Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said unto him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.—1 Sam. 28:7, 8.

came So Saul died, and his three sons, and his

armorbearer, and all his men, that same day together.—1 Sam. 31:6.

dishonor,
defeat,
death.

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse. (Samuel did not appear to Saul. The witch fooled Saul, and the devil tricked the witch.)—1 Chron. 10: 13, 14.

97. CONDITIONS OF DEFEAT.

While there may be a hundred or more of these, it will pay to look at two more especially, covetousness and idolatry. These two are also very closely related, even sometimes identical, if not always perfectly synonymous, a kind of devil's Siamese twins. For their identity see Eph. 5:5 and Col. 3:5, "For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God." "Mortify therefore your members which are upon the earth, fornication, uncleanness inordinate affection, evil concupiscence, and covetousness which is idolatry."

It is sad and awfully startling to notice in these two verses the company which these two conditions keep, and well for us to remember that the sin of covetousness may be committed without ever looking on or wishing for the things of others. The inordinate love of the things which we call our own is covetousness. "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." We break the tenth commandment when we love our money so much that we are unwilling to use it freely for the glory of God and the good of man; when we keep back from God the tithe of our income which belongs to him. In this keeping back our tithe, committing the double sin of covetousness and idolatry, we also commit another sin in breaking the eighth

commandment in the worst possible form, for we are guilty of robbing God; he says so himself. Is our conscience so elastic that we think it is sin to steal from man, but no sin to steal from God?

See in this study how the sins of covetousness and idolatry in Achan, Gehazi, Solomon, and both kingdoms of Israel and Judah, led to their defeat and punishment individually and collectively; it is an instructive though sad view. Would God be so strict with his people of old with their little knowledge and light and wink at the same sins of his more enlightened people today? He says just the apposite, "That the times (in the past) of this ignorance, God winked at, but now commandeth all men everywhere to repent."

In these sins today, seen in the greed and avarice of the age, we have the greatest hindrance to the gospel and the greatest source of defeat to God's people. Many Christians are piling up the wealth of this world, but laying up little treasure in heaven; are growing temporally rich but spiritually poor. God cannot bestow upon them the riches of his grace, the greater things, because they are "unfaithful in that which is least." Lu. 16:10-12. So many individual Christians are in this condition that the church is weak and suffers defeat continually; lacks the measure of success it should have.

Many churches are houseless and pastorless, and many pastors are churchless, the work is poorly sustained at home, and nothing done by these churches for the spread of the kingdom. And many of the stronger churches even are struggling to maintain their own life and standing in their various communities, when they ought to be sending missionaries abroad. And all this because not only the world, but many Christians have the money-mania, and are amusement mad, bowing down to the "almighty dollar," worshiping Mammon and Bacchus, the gods of wealth and pleasure, like the old Baalim and Ashtaroth. Jesus says, "Ye cannot serve God and Mammon." But many are trying to, and defeat is the result. All honor to the faithful ones in every church, and may this lesson help them and others.

Achan's But the children of Israel committed a trespass in the accursed thing: for Achan, the son
sin of

covetous-
ness of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.—**Josh. 7:1.**

and the So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.—**Josh. 7:4, 5.**

people's
defeat. And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen and dissembled also, and they have put it even among their own stuff.—**Josh. 7:10, 11.**

Confession
too late. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and, behold, they are hid in the earth in the midst of my tent, and the silver under it.—**Josh. 7:21.**

Gehazi's
sin and
punish-
ment. But Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him, * * The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow.—**2 Kings 5:20, 27.**

Our sin And there is that withholdeth more than is meet, but it tendeth to poverty.—**Prov. 11:24.**

today. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all

evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. 6:9, 10.

Solomon's sin and loss. Wherefore the Lord said unto Solomon, Forasmuch as thou hast not kept my commandments and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.—1 Kings 11:11.

Israel's sin and punishment. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria. * * For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.—2 Kings 17:6, 12.

Judah's sin and punishment. Moreover all the chief of the priests, and the people, transgressed very much after the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. * * And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.—2 Chron. 36:14, 19.

98. THE BATTLE THE LORD'S.

In the 36th and 37th chapters of Isaiah we have an experience of God's people that is worth our careful study, finding a spiritual counterpart in the work of the church today in its evangelistic and missionary undertakings.

Sennacherib king of Assyria had come up against all the defenced cities of Judah and had taken them. He then sends a great army against Jerusalem under his general Rabshakeh, who with a subtlety and bluffing boldness equal to the very devil himself taunts the inhabitants of Jerusalem, and with scorn and derision seeks to discourage and intimidate them. With devilish cunning he seeks to undermine and weaken their faith by telling them not to listen to Hezekiah their king who might say, "The Lord will deliver us." He had not delivered other nations, why should he deliver them? The devil works the same scheme today

when he would discourage God's people by showing all their defeats and failures, parading the proud boastings of their enemies. But all such boasting will come to nought.

"Zion stands with hills surrounded,—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine."

When the mocking words of Rabshakeh were reported to Hezekiah he too was filled with fear, "rent his clothes, and covered himself with sackcloth." Even our leaders are sometimes disheartened. But Hezekiah did the right thing, he "went into the house of the Lord," and sent a message to Isaiah. Too many now in times of discouragement stay away from the house of God. The prophet sent an encouraging message to the king, but this was followed by a letter direct from the Assyrian general, faith-killing in its design. How often in revival work we get these differing, conflicting messages, the one from heaven, the other from hell; one optimistic, full of faith and hope from some of God's loyal, loving children, another full of pessimism, fairly "blue" with criticism, objection and discouragement, if not of direct opposition from the world, or weak or worldly Christian, or some "doubting Thomas."

But Hezekiah did the right thing with this letter. He "went up unto the house of the Lord, and spread it before the Lord, and Hezekiah prayed unto the Lord"—just the thing to do with all our work and troubles. Many go the wrong way with their difficulties and dangers. Note in his prayer how he recognizes God as the only true God, undisputed in his sovereign greatness; how he prays God to see and hear and consider this letter as "sent to reproach the living God," making it God's cause, which in essence it really is first of all. We often forget this, think the work is all ours, and feel all the shame and defeat. Perhaps the fault was Hezekiah's and may be ours, but the king felt that God's honor had been impugned and was at stake, and prayed that God would deliver them this time from their enemies, that the nations might know that he only was the Lord. And so

may we pray. This is a strong motive if faithfully used. God was pleased with the king's faith and sent the great victory. If we have the same spirit and faith as Hezekiah why may we not have God on our side and win great victories for him in our work? The battle is the Lord's, but let us do our part.

Hezekiah's prayer and And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. * * * Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.—*Isa. 37:14, 20.*

God's answer. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they rose early in the morning, behold, they were all dead corpses.—*Isa. 37:36.*

Daniel's prayer. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.—*Dan. 9:18.*

Our prayer. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.—*Ps. 80:14, 15.*

Wilt thou not revive us again: that thy people may rejoice in thee?—*Ps. 85:6.*

99. CAPTIVE CHURCH LIBERATED.

As God's people in olden times were led again and again into bondage through sin, so in a sense it is the same today. Three lines of helpful spiritual truth may be drawn in this connection from *Ps. 126* and *Acts 1* and *2*.

I. **Our bondage.** When this Psalm was written the children of Israel were in their final seventy years of captivity

the result of their sin. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." Their captors said, "Sing us one of the songs of Zion." And their answer was, "How shall we sing the Lord's song in a strange land?"

How often the church today from sin is in a three-fold spiritual bondage to self, Satan and the world; are in a cold, backslidden state and can hardly pray or sing. Praise languishes on their lips. But desire and prayer brings reviving and liberty, refreshing streams where dry before, vs. 4. This is followed by testimony and rejoicing, vs. 3, 2, and the effect of this is the convincing of the world, vs. 2. The church is revived, they sow the seed with prayer and water it with tears, and a sure harvest of souls follows.

II. **A Successful Church.** Seven points here may briefly engage our attention, taken from the history of the early church, which was a wonderfully successful one, found in Acts, chapters one and two.

1. **Obedience.** Acts 1:4. Obedience necessary everywhere else, nation, army, state, family; why suppose we can succeed without it in the church?

2. **Presence.** Acts 1:15. The members were all present. So it should be today. One nail out of a building might not be missed, but half gone the building might fall.

3. **Harmony.** Acts 2:1. "All with one accord." Some pulling one way and some another will bring defeat anywhere.

4. **All at work.** Acts 2:4. "All began to speak." Something for everyone to do, and every one doing it will make success certain.

5. **Prayer.** Acts 1:14. All in prayer. Some things can go without prayer, but a church cannot.

6. **Giving.** Acts 2:44, 45. Praying and giving always go together. Matt. 6:1-8; Acts 10:4.

7. **Holy Spirit.** Acts 2:4. These seven points all go together—all bound in one bundle.

III. **Reasons for joining.**

1. **It was Christ's plan.** He knows best. No record of any outside. Acts 2:41, 47.

2. **Christ's command.** "Go into my vineyard." Obedience better than sacrifice." Matt. 20:4.

3. **Honor's Christ.** So we render best service, bear "much fruit," Jno. 15:8.

4. **Please Christ.** Do his will, as he his Father's. Think of a soldier refusing to put on uniform, or go into the ranks. Eph. 6:11.

5. **Safety.** Wolves destroy lambs and sheep outside the fold. Children are better off in the home than on the streets or scattered over the world. The church the home of God's children on earth, until he takes them to the home above. Jno. 10:9.

6. **Best care and food in the church, and consequent growth.** Jno. 21:15.

7. **Share burdens.** We are commanded to. Burden bearers not burden makers. Gal. 6:2.

8. **Let our light shine.** Have it on a candlestick, not under a bushel. Matt. 5:14.

9. **Strength in union.** So every where else, family, business, army, states; why not in the church? Shall we be worldly-wise, but spiritually foolish? 1 Cor. 12:12.

10. **Love cause us to.** We want to be with the ones we love. Love is a centripetal force. This law of spiritual gravitation will draw us together here, and to God and heaven finally. Jno. 13:35.

I. Set Free.

Captives set free, 1. When the Lord turned again the captivity of Zion, we were like them that dream. 2. Then **witnessing,** was our mouth filled with laughter, and our **sowing** tongue with singing; then said they among the **and** heathen, The Lord hath done great things for them. 3. The Lord hath done great things for us; whereof we are glad. 4. Turn again our **reaping.** captivity, O Lord, as the streams in the south. 5. They that sow in tears shall reap in joy. 6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Ps. 126.

II. Successful Church.

Obedient. 1. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

which, saith he, ye have heard of me.—Acts 1:4.

Present. 2. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty).—Acts 1:15.

Har-
monious. 3. And when the day of Pentecost was fully come, they were all with one accord in one place.—Acts 2:1.

All at
work. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:4.

Praying. 5. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.—Acts. 1:14.

Giving. 6. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.—Acts 2:44, 45.

Spirit
filled. 7. And they were all filled with the Holy Ghost.—Acts 2:4.

III. Ten Reasons for Joining.

Christ's
plan and

command. 1. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls * * * And the Lord added to the church daily such as should be saved.—Acts 2:41, 47.

2. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.—Matt. 20:4.

Honor and
please 3. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—Jno. 15:8.

Him. 4. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—Eph. 6:11.

Safe. 5. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture.—Jno. 10:9.

Care and 6. So when they had dined, Jesus saith to

- food.** Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—**Jno. 21:15.**
- Burden bearers.** 7. Bear ye one another's burdens, and so fulfill the law of Christ.—**Gal. 6:2.**
- Lights.** 8. Ye are the light of the world. A city that is set on a hill cannot be hid.—**Matt. 5:14.**
- Strength in union.** 9. For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ.—**1 Cor. 12:12.**
- Love draws.** 10. By this shall all men know that ye are my disciples, if ye have love one to another.—**Jno. 13:35.**

100. WOES.

What this last study lacks in length it may make up in intensity. Passing by the "woes" of Matt. 23, the woe chapter of the Bible, as belonging to the scribes and Pharisees, those who claimed to be religious, but made no pretense of accepting Christ and his teaching, let us look at those which relate to the professed followers of Christ. For while these woes are recorded in the Old Testament, they yet apply to God's spiritual Israel whether in the old or in the new dispensation. In considering these solemn words let us not make the mistake of thinking God took delight in pronouncing them, or in pouring them out as recorded in Revelation. And yet let us not make the mistake again of thinking they do not mean much, are merely rhetorical effusions.

These woes are to be considered as announced rather than pronounced, a foretelling of the inevitable consequence of following a wrong course of conduct. Spiritual law is as undeviating as natural law. A given cause will produce a certain effect. So God says a curse will follow "doing nothing," or doing our work negligently, Jer. 48:10, margin, and a woe for being at ease in Zion. Again he sets a special mark upon the ones who are deeply concerned in Zion, and pronounces a blessing upon those that mourn over the cold, dead condition that needs reviving. If God should go through

his church as of old how many would be saved by the mark?

Doing nothing. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.—**Jud. 5:23.**

Careless. Cursed be he that doeth the work of the Lord negligently. (R. V.)—**Jer. 48:10.**

"At ease." Woe to them that are at ease in Zion.—**Amos 6:1.**

The saving mark. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.—**Ezek. 9:4.**

Saint or sinner. Woe unto him that striveth with his Maker.—**Isa. 45:9.**

"Joy for mourning." Blessed are they that mourn: for they shall be comforted.—**Matt. 5:4.**

101. MARRIAGE AND DIVORCE.

Marriage is one of the greatest blessings that God has given the world, one of the best gifts that a beneficent Creator has bestowed upon his creatures, making possible happy homes and good society. Where marriage is little esteemed or disregarded social conditions are wretched and the home is ruined.

When man was created God saw that it was "not good for him to live alone," so he graciously provided him a helpmeet, gave them a home in Eden, united them in marriage and pronounced his blessing upon them. As to the relative position of husband and wife, old Matthew Henry in his comment on the creation of woman, has it about right when he says most truly and beautifully that—"She was taken not from man's feet to be trodden upon, (as we see in barbarism), nor from his head to rule over him, but from his side and next his heart, that she might be his beloved partner, a real companion."

Man is a different order of being from the rest of the animal creation, infinitely superior, being made but a little

lower than the angels, having a physical nature like other animals, but unlike them endowed with an immortal, never dying spirit. When God formed man of the dust of the ground he "breathed into his nostrils the breath of life; and man became a living soul." This was not said of anything else in all of God's creation.

All animals have the instinct of mating, and all, man in common with the rest, have the same general law for the perpetuation of species. But when we take into account the fact of man's immortality we can see clearly that his mating work is a serious, solemn, infinitely important matter, calling for special direction and safe-guarding. This we find that God has done in making marriage not a polygamous, or polyandrous relation as among the lower animals, but monogamous, one man and one woman for each other, and the union to be life long. If man were a gnat, or creature of a day or year or brief period, then the mating might be promiscuous as among the other animals, and as polygamy and divorce largely make it among mankind where these are practiced. Polygamy and divorce are on the animal plane; right marriage is on the higher plane designed of God for his higher creature, man.

While polygamy and divorce were both permitted in the Old Testament times, it was not God's thought or purpose, as Jesus plainly teaches in his answer to the question the Pharisees asked of him, "Is it lawful for a man to put away his wife for every cause?" "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife (not wives): and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

If these Scriptures mean anything they show that God's idea of marriage for man is altogether different from his idea

of the mating of the rest of the animal creation. Nowhere does he speak of the mating of animals as he speaks of the marriage of man, and it is certainly best for man to keep to the high plane that God has marked out, rather than degrade himself to the lower plane of the animals. God has indeed indicated, as the Scriptures of this study will plainly show, that there is one just cause for divorce, but **ONLY** one, unfaithfulness of either to the marriage vow, unchastity, adultery.

Of all the events in man's life from the cradle to the grave there is but one, the relation of the soul to its Maker, the soul's conversion, that is more important than this of marriage. Next to the tie that binds the individual soul to its Maker, the tie that unites husband and wife is, or should be, the strongest on earth, and nothing but death should ever sever it. This is God's view and is surely true and right.

Marriage, however, has become a civil as well as a divine institution. But we need to remember that it was a divine institution long before it was recognized by civil courts, or before there were any such courts to so recognize it. As a civil institution apparently it is considered by many as being like any other contract, a thing to be entered into or broken at pleasure, by the parties so agreeing. This view is on the lower plane and is most inexpressibly unfortunate. Many seeing it only as a civil engagement, are getting away entirely from the divine view, God's original purpose of marriage for man. In the thought of God the marriage bond is to be held absolutely inviolable and indissoluble. This taking but the civil view of marriage may go far towards accounting for the large number of divorces in these days, leading to little more than a kind of experimenting in marriage, which some even openly advocate.

The prevalence of divorce is alarming and is becoming a real menace to good society, right government and our very civilization, for none of these can be what they should be when the home is destroyed. Statistics show that divorce is greatly on the increase in this country, doubling in the past twenty years, and two to one in the west what it is in the east. It is also shown that only one other country

in the world, Japan, exceeds the United States in the number of divorces per 100,000 population. Does the restless, bustling, mad rushing for money in our west account for the double number of divorces there, all this being against the quiet and settled peace of home life? Whatever the cause, it is certainly high time that great and good men and women everywhere should be crying out against this evil and doing what they can to remedy it.

CAUSE.

1. **Lax laws**—fewer divorces among Roman Catholics than among Protestants.

2. **General disregard of law**—moral, social, home and the Bible.

3. **The young too intimate**, too much freedom, little reserve or modesty, leading to

4. **Too young marriages**, and hasty marriages, "marrying in haste," etc.

5. **Little serious thought** about it, separate if they don't like it.

6. **No religious regard** for it, just a step in the pleasure loving road so many follow.

7. **Taking the civil view**, with civil officers to officiate, with little or no solemnity.

8. **Divorce too easy** to get, a hundred causes urged, yet only one right.

CURE.

1. **More moral principle inculcated**, same standard of purity for men as for women.

2. **More seriousness**, getting God's view of marriage, its sacredness, ministers officiate.

3. **Stricter legislation**, grant divorce for but one Bible cause, or if for any other, not re-marry.

4. **Longer engagements**, publishing marriage ten, twenty or thirty days previously.

5. **Issue no license** to any separating for any cause but the Bible one.

6. **"For better, for worse"** should be recognized and abided by.

7. **Voluntary separation** for a time, without divorce, settle many if not most cases. Both behaving themselves so for a time they would learn to appreciate each other more, and be glad to live together again, as the wife said, under precisely such conditions, in Kate Douglas Wiggin's "Susanna and Sue," "Never mind, John, let's forget and begin all over again."

Moses. When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.—Deut. 24:1.

Malachi. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? * * therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away.—Mal. 2:14-16.

Jesus in Matthew, But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Matt. 5:32.

Mark, And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery.—Mark 10:11, 12.

Luke. Whosoever putteth away his wife, and marieth another, committeth adultery; and whosoever marieth her that is put away from her husband committeth adultery.—Lu. 16:18.

Paul's view and teaching. And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and

let not the husband put away his wife. * * *
The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.—1 Cor. 7:10,11,39.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.—Rom.7:3.

TWENTY-FIVE EXCUSES FOR NOT COMING TO CHRIST.

The making of excuses in all their relations and far-reaching consequences is one of the worst, most unfortunate habits to which the human race is addicted. The habit is universal. Our first common parents set the example, and all their descendents have trailed after them. Adam laid the blame on his wife. Eve thought to excuse herself by laying the blame on the serpent. And so it has ever been. Where a wrong has been done, or a duty neglected, each will excuse himself and blame some one else.

These excuses may be legion and touch every line of life, domestic, social, business, political or religious, but they are all lies, few if any exceptions. Especially is this true of religious excuses. Where there is no duty, no excuse is needed. Where there is duty, no excuse will stand; every one is a falsehood. The devil, who is the "father of lies," is the great originator of all our excuses. He has been in the business of manufacturing them for 6,000 years. From him we have learned how to make a great many ourselves, but when we fail, the devil always has one ready for us, and one of the saddest things about our fallen human nature is the eagerness with which we jump at any excuse to keep from coming to Christ, or out of duty when we have come to him.

Excuses are the devil's bait with which he catches souls, and a hungry fish never grabbed the baited hook with more eagerness than men seize an excuse to keep from Christ or out of duty. Fish will not bite a bare hook, but

some of our excuses are so trifling, that we are as foolish as a fish taking a hook without any bait.

When God speaks or calls there is nothing for us to do but to hear and obey. Excuses are sins, mere declarations of our determination to continue our rebellion. For Christians to make excuses is a double sin; they sin against God in so avoiding duty, and they set the pace for sinners. The devil especially loves to get Christians to make excuses. for then it is easy to get sinners to make them, following the example of Christians whom they are watching. The devil has a full supply of excuses to fit both saints and sinners, and no merchant was ever more eager or polite in waiting upon a customer to fit him with what he needs than the devil to fit us with an excuse.

It is not so much wonder that Christians should make or take these excuses, seeing they "got the habit" so completely learned before they were converted—it is natural and easy to follow it still. But seeing and knowing all this, the source of excuses and their sad and awful effect upon ourselves and others, should make us sick of the whole excuse making business, and make us resolve to be done with them forever.

The unconverted may have a thousand excuses for not coming to Christ. The devil will help each of them to frame one that will seem sufficient. But they should remember where these excuses come from, and reject every one. "Make no longer vain excuses." The following twenty-five excuses are some of the ones most commonly made, and the Scriptures give God's answer. The excuse is from Satan; the answer is of God.—"Hear ye him."

"Afraid of 1. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.—Jno. 10:27-29.

failing."

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—**Rom. 8:38, 39.**

God will Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—**Heb. 7:25.**

Keep. I can do all things through Christ which strengtheneth me.—**Phil. 4:13.**

“Too busy.” 2. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—**Matt. 6:19.**

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—**Matt. 6:33.**

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—**1 Tim. 6:9, 10.**

Remember Bunyan's picture of the man with the muck-rake. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.—**Lu. 12:16-21.**

For what shall it profit a man, if he shall gain the whole world, and lose his own soul—**Mk. 8:36.**

And some fell among thorns; and the thorns sprung up, and choked them. * * He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. 13:7, 22

Women too. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.—Lu. 10:40.

"Can't believe." 3. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.—1 Jno. 5:10, 11.

God enables us These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—1 Jno. 5:13.

to believe. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—Jno. 20:31.

"Can't give up." 4. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Lu. 9:59-62.

Gain infinitely For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Mk. 8:35.

more than And he said unto them, Verily I say unto

we lose. you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.—**Lu. 18:29, 30.**

Moses. faith Moses, when he was come to years. refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.—**Heb. 11:24-26.**

Paul. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—**Phil. 3:7-9.**

Warning. For I say unto you, That none of those men which were bidden shall taste of my supper.—**Lu. 14:24.**

"Can't understand." 5. The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky: but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign: and there shall no sign be given unto it, but the sign of the prophet Jonas, and he left them, and departed.—**Matt. 16:1-4.**

They said therefore unto him, What sign

showest thou then, that we may see and believe thee? What dost thou work?—**Jno. 6:30.**

God helps if For the Jews require a sign, and the Greeks seek after wisdom.—**1 Cor. 1:22.**

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—**1 Cor. 2:14.**

we The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.—**Prov. 1:7.**

humbly Then shall we know, if we follow on to know the Lord.—**Hos. 6:3.**

ask. If any one lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—**Jas. 1:5.**

“Difficulties in the Bible.” 6. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law.—**Deut. 29:29.**

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.—**2 Pet. 3:16.**

Saving truth And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—**Lu. 16:31.**

plain. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—**Jno. 7:17.**

“Don’t feel.” 7. As it is written, There is none righteous, no, not one. For all have sinned, and come short of the glory of God.—**Rom. 3:10, 23.**

Sad state For there is not a just man upon earth, that doeth good, and sinneth not.—**Eccl. 7:20.**

if true. And the Lord said, My Spirit shall not always strive with man.—**Gen. 6:3.**

“Not 8. And I, if I be lifted up from the earth, will

drawn." draw all men unto me.—Jno. 12:32.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

"Don't know how." 9. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. * * The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!—Jno. 1:12, 29.

Only believe. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.—Ezek. 36:26, 27.

Three steps: Prayer, surrender, Faith. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. * * He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. * * * He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—Jno. 3:14, 15, 18, 36.

"So many denominations." 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, brethren, by them which are of the house of Chloe, that there are contentions among you.—1 Cor. 1:10, 11.

"So many parties." Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?—1 Cor. 1:12, 13.

Don't we belong to any of them? There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—**Eph. 4:4-6.**

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.—**1 Cor. 12:12.**

"Frivolous excuses," devil-hatched. 11. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.—**Lu. 14:18-20.**

"Fear of temptation." 12. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—**Heb. 2:18.**

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—**Jas. 1:12.**

Jesus can help. Watch and pray, that ye enter not into temptation: the Spirit indeed is willing, but the flesh is weak.—**Matt. 26:41.**

"Fear of persecution." 13. These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.—**Jno. 9:22.**

Howbeit no man spake openly of him for fear of the Jews.—**Jno. 7:13.**

Others Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.—**Jno. 12:42.**

have And they departed from the presence of the council, rejoicing that they were counted worthy

to suffer shame for his name.—Acts 5:41.

suffered. If we suffer, we shall also reign with him: if we deny him, he also will deny us.—2 Tim. 2:12.

Heroes or cowards? Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matt. 5:11, 12.

“Good enough.” 14. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—Rom. 3:11, 12.

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment.—Isa. 1:6.

God If we say we have no sin, we deceive ourselves, and the truth is not in us. * If we say that we have not sinned, we make him a liar, and his word is not in us.—1 Jno. 1:8, 10.

says For though thou wash thee with lye (R. V.), and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.—Jer. 2:22.

no. But we are all as an unclean thing, and all our righteousnesses are as filthy rags.—Isa. 64:6.

For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Rom. 10:3.

“Don't believe.” 15. The fool hath said in his heart, There is no God.—Ps. 14:1.

Great men are not always wise; neither do the aged understand judgment.—Job 32:9.

The secret of the Lord is with them that fear him; and he will show them his covenant.—Ps. 25:14.

Must For this people's heart is waxed gross, and

believe their ears are dull of hearing, and their eyes they
 God's Truth have closed; lest at any time they should see
 with their eyes, and hear with their ears, and
 should understand with their heart, and should
 be converted, and I should heal them.—Matt.
 13:15.

or the But if our gospel be hid, it is hid to them
 devil's lie. that are lost: in whom the god of this world
 hath blinded the minds of them which believe not,
 lest the light of the glorious gospel of Christ,
 who is the image of God, should shine unto
 them.—2 Cor. 4:3, 4.

"Been mis- 16. Then said he unto the disciples, It is
 treated by impossible but that offences will come: but woe
 church unto him, through whom they come; it were
 members." better for him that a millstone were hanged about
 his neck, and he cast into the sea, than that he
 should offend one of these little ones.—Lu. 17:1, 2.

 Thou shalt not avenge, nor bear any grudge
 against the children of thy people, but thou
 shalt love thy neighbor as thyself: I am the
 Lord.—Lu. 19:18.

 But if ye forgive not men their trespasses,
 neither will your Father forgive your trespasses.
 —Matt. 6:15.

Their And when ye stand praying, forgive, if ye
 wrong have aught against any; that your Father also
 which is in heaven may forgive you your tres-
 passes. But if ye do not forgive, neither will
 your Father which is in heaven forgive your
 trespasses.—Mk. 11:25, 26

will not Dearly beloved, avenge not yourselves, but
 make me rather give place unto wrath: for it is written,
 right. Vengeance is mine; I will repay, saith the Lord.
 Therefore if thine enemy hunger feed him; if he
 thirst, give him drink: for in so doing thou shalt
 heap coals of fire on his head. Be not over-
 come of evil; but overcome evil with good.—
 Rom. 12:19-21.

"A little 17. Be not deceived; God is not mocked: for

- more pleasure."** whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:7, 8.
- But will it** But she that liveth in pleasure is dead while she liveth.—1 Tim. 5:6.
- pay?** Rejoice, O young man, in thy youth; and let
- We must** thy heart cheer thee in the days of thy youth,
- reap what** and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.—Eccl. 11:9.
- we sow.** I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold this also is vanity.—Eccl. 2:1.
- "Don't care."** 18. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.—Prov. 1:24-31.
- Rejectors.**
- Fearful words.** I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.—Jno. 8:24.
- Awful**
- ending.** How shall we escape, if we neglect so great salvation?—Heb. 2:3.
- "Just as**
- good as the church** 19. So then every one of us shall give account of himself to God.—Rom. 14:12.
- Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him,

members." If I will that he tarry till I come, what is that to thee? follow thou me.—**Jno. 21:21, 22.**

Beware of the devil's glasses. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—**Matt. 7:1-5.**

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing.—**Rom. 2:1.**

Look to Jesus

Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—**Matt. 13:30.**

instead.

But, behold, the hand of him that betrayeth me is with me on the table.—**Lu. 22:21.**

"Time enough;"

20. Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.—**Prov. 27:1.**

So Satan says.

Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil.—**Jas. 4:13-16.**

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I suc-

cored thee: behold, now is the accepted time; behold, now is the day of salvation.)—2 Cor. 6:2.

He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Prov. 29:1.

"Some other time." 21. Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55:6.

Satan's choicest lie. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.—Acts 24:25.

"Too great sinner." 22. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.—Ps. 51:7.

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but that they are sick: I came not to call the righteous, but sinners to repentance.—Mk. 2:17.

Jesus saved just such. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.—Isa. 1:18.

"Too young." 23. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Eccl. 12:1.

The very best time. I love them that love me; and those that seek me early shall find me.—Prov. 8:17.

"Tried before." 24. And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jer. 29:13.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek for him with all thy heart and with all thy soul.—Deut. 4:29.

"Strive," Jesus says. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to

mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4:8-10.

“Waiting for some one.” 25. So then every one of us shall give account of himself to God.—Rom. 14:12.

For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife.—1 Cor. 7:16.

TWENTY-FIVE REASONS WHY SINNERS DO NOT COME TO CHRIST.

Excuses and reasons are two different things. The excuse is at the surface, on the sinner's lips; the reason is deep seated in his heart, and the heart often deceives us. God says, “The heart is deceitful above all things and desperately wicked.” The excuse is a lie, not always a conscious or wilful one, but a real one in essence, and the reason is insufficient. He is deceived about both of them. Sin and Satan blinds. The excuse he may think is true, good and sufficient, yet it is false. The reason he may not be able to see or admit, may think is false, yet it is true. When God commands the sinner to repent and believe, or invites him to come, there is absolutely no good and sufficient reason why he cannot or should not, and he should make no excuse. In the day of judgment the sinner will be “speechless.” No excuse will be taken then, and none should be offered now. Every moment of delay only increases the number and magnitude of our sins. We cannot make them one less by putting the matter off; they multiply dally and hourly. These “excuses” and “reasons” have been used very helpfully in many revival meetings; may God so continue to bless them.

Blindness to special opportunities. 1. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a

trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—**Lu. 19:41-44.**

revivals.

The harvest is passed, the summer is ended, and we are not saved.—**Jer. 8:20.**

**Spiritual
blindness.**

2. For this people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear.—**Matt. 13:15-16.**

**Jesus can
open blind
eyes.**

But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned.—**1 Cor. 2:14.**

**Careless
and
indifferent.**

3. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—**2 Coř. 5:10.**

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—**Eph. 2:12.**

**Such words
from God
should**

But a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. It is a fearful thing to fall into the hands of the living God.—**Heb. 10:27, 31.**

arouse.

Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.—**Lu. 20:18.**

**Human
teachings.
(Regard**

4. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye

- for.) hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandments of God, that ye may keep your own tradition.—Mk. 7:7-9.
- A hundred fads and isms today. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandments of God by your tradition?—Matt. 15:2, 3.
- Having no desire for God. 5. But I know you, that ye have not the love of God in you.—Jno. 5:42.
- And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.—Rom. 1:28.
- Hatred of God and of Christ. The carnal mind "enmity." 6. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not bad sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause.—Jno. 15:22-25.
- Hatred of the truth. 7. But his citizens hated him, and sent a messenger after him, saying. We will not have this man to reign over us.—Lu. 19:14.
- Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours.—Lu. 20:13, 14.
- "Light received, increaseth" Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets

light; have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.—Acts 7:51-54.

Light rejected, When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

bringeth night." And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might all be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thes. 2:10-12.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.—2 Tim. 4:3.

Insincerity. 8. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.—Matt. 15:7, 8.

The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye then not believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither can I tell you by what authority I do these things.—Matt. 21:25-27.

We only deceive ourselves. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir;

and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus said unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.—Matt. 21:28-31.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.—Acts 24:26.

**Love of
praise.**

9. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only.—Jno. 5:44.

Flattery.

For they loved the praise of men more than the praise of God.—Jno. 12:43.

**Love of the
world.**

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, —2 Tim. 4:10.

**"Society,"
pleasure.**

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—Jas. 4:4.

**Love of
money.**

11. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.—Mk. 5:16, 17.

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.—Jno. 11:48.

**Rich for a
moment:**

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up the cross, and follow me. And he was sad at that saying and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God.—Mk. 10:21-23.

- poor for eternity.** No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other, Ye cannot serve God and Mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him.—**Lu. 16:13, 14.**
- Lack of deep convictions.** 12. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away.—**Matt. 13:5, 6.**
- Remember poor "Pliable."** But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persécution ariseth because of the word, by and by he is offended.—**Matt. 13:20, 21.**
- But they made light of it, and went their ways, one to his farm, another to his merchandise.—**Matt. 22:5.**
- Lack of earnestness.** 13. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying,
- "Too late."** Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are.—**Lu. 13:23-25.**
- Neglect of the Bible.** 14. Then he said unto them, O fools, and slow of heart to believe all that the prophets have written.—**Lu. 24:25.**
- Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—**Jno. 5:39.**
- "The power of God."** These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures

daily, whether those things were so. Therefore many of them believed; also of honorable women, which were Greeks, and of men, not a few.—Acts 17:11, 12.

Neglect of meetings. 15. But Thomas, one of the twelve, called Didymus was not with them when Jesus came. **How much Thomas missed.** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—Jno. 20:24, 25.

For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:20.

Pride. 16. And think not to say within yourselves, (national,) We have Abraham to our father: for I say unto (or race) you, that God is able of these stones to raise up children unto Abraham.—Matt. 3:9.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?—Jno. 8:33.

Souls are not known by color. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.—Acts 22:21, 22.

Pride. 17. At that time Jesus answered and said, I (intellectual.) thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.—Matt. 11:25.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We

see; therefore your sin remaineth.—**Jno. 9:39-41.**

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—**1 Cor. 1:19-21.**

**"Blessed
are the
meek."**

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.—**1 Cor. 3:18-20.**

**Pride.
(social.)
Saved by
the letter
"m."**

18. Have any of the rulers of the Pharisees believed on him?—**Jno. 7:48.**

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.—**1 Cor. 1:26, 27.**

**Poor rich
and
rich poor**

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?—**Jas. 2:5.**

**Power of
the devil.**

19. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. * * When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.—**Matt. 13:4, 19.**

**Satan robs
and blinds.**

But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath

blinded the minds of them which believe not, lest the light of the glorious gospel of Christ * should shine unto them.—2 Cor. 4:3, 4.

Prejudice 20. But when the Pharisees heard it, they
against the said, This fellow doth not cast out devils, but
messenger. by Beelzebub the prince of the devils.—Matt.
12:24.

And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own home.—Matt. 13:5-7.

And Nathaniel said unto him, can there any good thing come out of Nazareth? Philip saith unto him, Come and see.—Jno. 1:46.

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?—Jno. 6:42.

Accept They answered and said unto him, Art thou
truth, no also of Galilee? Search, and look: for out of
matter who Galilee ariseth to prophet.—Jno. 7:52.
brings it.

We know that God spake unto Moses: as for this fellow, we know not from whence he is.—Jno. 9:29.

Restitution. 21. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.—Ex. 22:1.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.—1 Sam. 12:3.

Must And Zaccheus stood, and said unto the Lord;
"make Behold, Lord, the half of my goods I give to the
good" poor; and if I have taken anything from any
if able. man by false accusation, I restore him fourfold.—
Lu. 19:8.

Controver- 22. Then went the Pharisees, and took counsel

sial spirit. how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regard-est not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?—**Matt. 22:15-17.**

Real The same day came to him the Sadducees, which say that there is no resurrection, and asked him,—**Matt. 22:23.**

disciples question, and listen to learn. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?—**Matt. 22:34-36.**

Murmuring spirit. 23. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.—**Matt. 25:24, 25.**

Fault-finding. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?—**Ezek. 18:25.**

Secret sins. 24. If I regard iniquity in my heart, the Lord will not hear me.—**Ps. 66:18.**

The Lord is far from the wicked: but he heareth the prayer of the righteous.—**Prov. 15:29.**

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—**Eccl. 12:14.**

"Be sure your sin will find you out." And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should

be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—Jno. 3:19-21.

**Unfaithful
to light
received.**

25. Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.—Jno. 12:35, 36.

**Increase
by use.**

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.—Matt. 25:29.

“Choose I must, and soon must choose
Holiness, or heaven lose.

While what heaven loves I hate,
Shut for me is heaven's gate.

Light received, increaseth light;
Light rejected, bringeth night.

Who shall give me power to choose,
If the love of light I lose?”



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